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THE
PSYCHOANALYTIC
REVIEW

A JOURNAL DEVOTED TO AN
UNDERSTANDING OF HUMAN CONDUCT

EDITED AND PUBLISHED BY

WILLIAM A. WHITE, M.D.

AND

SMITH ELY JELLIFFE, M.D.

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VOLUME VII

JANUARY, 1920

NUMBER I

ORIGINAL ARTICLE

AN ANALYTIC VIEW OF THE BASIS OF CHARACTER¹

BY DR. CONSTANCE LONG

OF LONDON

I am not proposing to take up the subject of character as a general question, but to limit myself to a certain narrow psychoanalytic view of it on the basis of sex.

We are at an epoch in history when there is a crying need for good citizens. By good citizens we mean people of valuable character; we cannot change the human material at our disposal, but we can make the most of the least of it. It is quite certain that we have within us all that we need for the well-being of ourselves and the world at large but it is not all come-at-able. It is of deep concern that the character of the rising generation should be developed to its full measure, to meet the demands of the problems of reconstruction. New times demand new characters in a sense. This is possible because character is the perpetual acquisition of something that is at all time incomplete. Its first requisite is that it should be capable of growth. Like a tree it must bend in response to external storms while at the same time it strikes its roots deeper into the soil.

The effect of character is seen in reaction to life. It is of the essence of character that one may calculate more or less certainly on the way a given man will respond to life's demands. But we are subject to surprise, we find action sometimes exceeds our expectations, and quite as often disappoints them. If we look for a moment at the outside world we get a hint of these surprises. The war has demonstrated a great amount of heroism, of patient self-sacrifice, of endurance, of tireless discipline and devotion to duty. There

¹ Paper given at the International Congress of Women Physicians, New York, October 3, 1919.

is also witness to love of home, pity for comrades and enemies, under conditions of mere animal impatience, sometimes almost orgies of vice, complete undiscipline, total disregard of loved ones, and violent expressions of vindictiveness and revenge.

Any emergency in life may call out such passionate feelings. The making of war or peace are only examples of special emergency, where rapid changes of thought and habits are involved. Of all the factors that give rise to unexpectedness none are so influential as unconscious sex-motives. National action is individual action multiplied a thousandfold. If we concentrate on the intensive study of only one man we come to understand the general springs of conduct. But to understand this one man we must study not only his conscious, but his unconscious mind.

The psychological view forces us to realize that the unconscious side of the mind plays a far larger part in our actions than is generally supposed. The unconscious elements of the man's mind may be antagonistic to the conscious elements, and the inner conflict, though altogether unknown, may be so severe as to frustrate the best intentions. St. Paul exclaims poignantly: "I find a law then that when I would do good evil is present with me." It is the examination of this law of the unconscious that has led me to think that the sex basis of character I am about to put before you is of vast importance.

I am taking it for granted that the outline of the theory of the unconscious mind is known to you. But for the sake of clearness permit me to give a very brief résumé of some conceptions regarding it.

It comprises the general mental dispositions which are not only a personal inheritance but an inheritance of all the ages. It becomes the receptacle of all the memories of experiences in an individual's life that are no longer wanted in consciousness, and also of the memories of phantasies and dreams, and of abortive or full-grown thoughts and feelings. Not only does it belong to the past, but to the future, for it contains all that germinal material which will later on exhibit itself in consciousness.

Dr. Ernest Jones, summarizing Freud, describes the unconscious mind as having six characteristics.² "Firstly it is the result of repression. This repression occurs because the unconscious mental processes are of a character that is incompatible with the civilized conscious personality. Secondly the unconscious is dynamic in its

² Papers on Psychoanalysis, 2d edition.

nature, the processes are conative in type, conveniently described as wishes. Thirdly it is the home of the crude instincts. Fourthly it is infantile in character, and persists in an unchanged manner throughout life. Fifthly it ignores moral standards and is illogical. Sixthly it is sexual in character, and the sexuality is of a crude and infantile type."

This description of the unconscious though true so far as it goes is to my thinking a depreciative and partial one. Nor am I fully in accord with Dr. Lay's view of it when he portrays it as a mighty Titan whose demon forces we can and must harness to our uses, but whose tendencies are mainly mischievous. But while the worst that has been said of the unconscious, represents some of its aspects, it has many others. It is the source of intuitive knowledge, and origins of religions. It is the germinal place of mental and emotional forces, it is a chaos of infinite resources, it is the home of all that afterwards through elaboration finds itself in consciousness. It is in the conscious that the moral judgments are formed, but it is from the unconscious that the representing dreams and phantasies are produced, and these, when interpreted and understood, are of a nature that reveal rather than obscure the harmonies of life. They reflect, as Jung has pointed out, the psychological state of the dreamer. The character of these phantasies is so discriminating that we are forced to concede to the unconscious a morality and logic of its own. The same psychological functions of thought and feeling work, but in a different medium. Seeing that the unconscious mind is one with the conscious it is unlikely that its attributes are wholly different.

With this view we are encouraged to steer past "the rocks of asceticism and the whirlpools of sense" to the very sources of our being. The question is, can we find our true orientation in the midst of the phenomena of the unconscious, and accepting not only our significance and relative ignorance, shoulder the responsibility this new line of research imposes upon us? Through the study of the unconscious mind we have a new approach to the universal storehouse of wisdom. We penetrate the depths that existed before all philosophy or science. Perhaps the discovery of the technique of the unconscious, that is, dream analysis, is the greatest discovery of our time. It is, however, a very young science, and born with all the possibilities of growth and error. It has been claimed as a merit that Freud's theories were launched in an almost perfect state, and that practically nothing of importance has been added to

them since. While doing homage to the master mind of Freud, I see neither merit nor truth in this claim to perfection. Whilst so far as I know Freud has said nothing that can not be scientifically maintained, he has said far less than the whole truth. Contributions of great importance have been added by other schools. But when all is said, it is Freud's genius that has given us the key to the unconscious and a method of highest value. He has not given us the unconscious, except in the sense that Christopher Columbus gave us the New World. What we have already found there bids us be humble about the whole contents. It also bids us remodel certain of our ideas in accordance with our findings. We may not ignore what we know from fear of what we may yet have to know. Psychoanalysis, as all the portents show, is destined to permeate medical practice and educational systems, and it is in recognition of this fact that I ask your attention while I put before you some of the fundamental bases of character that lie in the elemental constituents of sex.

I must ask your consideration for a moment of an analytic concept of Libido. "Freud" used the term libido to indicate sexual desire and longings in all their respects. Its connotation corresponds to that of the word "hunger." The American psychiatrist, Putnam, uses the word "craving" as the nearest English equivalent. Claparède calls it "interet"; others have tried "psychic energy" but all these terms lack something. I once thought when I heard Professor Murray lecture on the Stoic Philosophy that the missing word was "Phusis," but even that does not altogether fit, since libido may be applied to destructive processes as well as towards growth. Hence I come back to the word libido, using it in Jung's sense, as applying to any passionate interest, or form of life force.

His is an energetic conception, which supposes a hypothetical stream of force of which the embryo is itself a manifestation, and which accompanies the individual throughout life. It is essentially vital impulse, dynamic in character; it is source as well as stream. In the course of life there is a determination of libido to any point of need. It is available for every purpose of growth and development and repair. It can penetrate every recess of man's being. It can be in the conscious or unconscious. Like physical energy it is incapable of becoming more or less, hence the question of its application and availability is of utmost importance.

One may think of libido in terms of man-power. An attack is going on at the Western front, it is to that point the man-power is

sent, representing the available libido. More and more may be required, and so long as more is available the front is held, but not without weakening and risks at some other spot. Hence there is need for adaptability. Very much depends not only on the quantity of man-power but on its mobility. So it is in the psychic realm. There is plenty of libido if only we can make it available for our purposes. We might think of directed libido as "will," and yet it is not only will, for libido is mainly undifferentiated desire and creativeness. The desire and will elements of libido are often in opposition. When such a conflict takes place in consciousness it leads to mental change, to education. When the stream of libido is applied mainly to the unconscious, phantasy-weaving gains a too great relative value. Day dreams, absent-minded acts, slips of the tongue, aberrations of conduct are indicative of its location. In such case nervous symptoms, morbid fears, and inhibitions may arise accompanied by a great accession of self-consciousness.

Such deflection of the libido streams brings about partial or complete splitting of consciousness. Minutes or hours pass by without leaving proper traces in consciousness. When our pupils or patients are full of day dreams, we may be sure their interest is not with their work, and that their libido is flowing in regressive channels. They are mis-using imagination and its fictions to compensate for the present difficulties of life. Such a regression of libido most often occurs when new responsibilities have to be assumed or when special new adaptation is required, as when there is a change from home to school, or from college to business corresponding with a change from peace to war in national life. Emotional problems with a loved or hated parent, or teacher or companion, are sufficient to bring about a breakdown in specially sensitive persons; this is particularly the case when the cause of the conflict is mainly unconscious.

Day dreams have another significance, and one which must not be overlooked by the physician or teacher. They often occur when the child or adolescent wants to know something which he feels unable to ask.³ Sometimes he is hardly aware what he wants to know. The greatest problems of life at this epoch center around sex. If from timidity or repression he is unable to satisfy his intellectual or emotional needs, he falls back upon imagination, and by this means apprehends what he can, and invents fictions where thought and feeling fail to instruct him. This is the time when regressive tendencies appear, to which I shall refer in due course.

³ See "The Psychic Life of the Child," Jung's *Analytical Psychology*.

The next step in the present study of the basis character is to be found in a consideration of the bi-sexuality or hermaphroditic character of the human being. There is no exclusively masculine man or exclusively feminine woman. Each bears traces of the other sex, not only physiologically but psychologically. The importance of this well-known fact is not sufficiently realized. For some five weeks of pre-natal life the human embryo appears to be undifferentiated as to sex. So far as we know it could become either male or female. A few weeks later rudimentary organs are formed of an unmistakable character. At birth the child, whose sex organs are now fully formed for later maturity, is still psychologically undifferentiated. If the boy and girl are dressed and trained alike, several months will elapse before casual examination will inform us of the child's sex.

In mature life each sex does under certain conditions display what are somewhat arbitrarily distinguished as qualities belonging to the other sex. Under war conditions this capacity is an asset of extraordinary value. It is not only that a mixture of sex tendencies is present, but there is also an amount of available libido which gives a certain capacity, even zest, for the performance at each other's relegated task. This comes out in the play-instinct, as every one knows who has anything to do with the preparation of school and college plays. There is no lack of enthusiasm for playing the rôle of hero or heroine by a person of the opposite sex.

We have already briefly touched upon three aspects of the basis of character—

First, the existence of the unconscious mind, with its contribution of unknown motive.

Second, the presence of psychic energy designated libido.

Third, the bi-sexual predisposition of every individual.

Further light is to be obtained by a consideration of the normal components of sexuality itself. It was Freud who first described clearly to us that the normal sexual impulse has a threefold character of auto-erotism, homo-sexuality and hetero-sexuality.

Auto-erotism is that love of self to which a portion of the libido is devoted. It is manifested in various ways ranging from the bodily instinct that expresses itself in masturbation, or the psychic equivalent of self-centeredness, sexual phantasies and Narcissism, to the sublimated purposes of self-discipline, self-valuation, and self-realization involving complete autonomy.

Homo-sexuality is love for one of the same sex. Its tendencies

are manifested on different levels of development or mental culture. It can show itself in the instinctive animal form of mutual masturbation on the appetitive stage, or in the rational and purposive stage in conceptions of brotherhood, mutual aid and noble friendship.

Hetero-sexuality is the recognized normal sexuality, love of the other sex. It covers the phenomena of seduction and prostitution, no less than the best expression of love in mutual consideration between man and woman, family love, and provides some of the highest motives of citizenship.

We have been accustomed to call the first two components abnormal, but when these tendencies are submitted to scientific research we find them to be just as essential in the make-up and development of the individual as hetero-sexuality itself.

Plotinus had the idea that the soul in its desire to develop itself separates itself from the Divine Universal Soul, and descends into generation, in order that it may by reason of its sojourn in the inferior body individualize itself. In a similar way the process of individuation belongs to our mundane existence. At any moment the soul, or the individual is in danger of being entangled in the web of life, and nowhere is there greater danger than from unrecognized sexuality. The more so that the way of redemption lies through sense rather than in spite of it. We should seek to make the best of both worlds, and no longer repress but rather express what belongs to our vital animal processes.

We dare not despise sense, for that of which we take too little heed has a dangerous way of tripping us up. We must bring our lofty conceptions down to bear upon humbler nature, thus raising it into the human sphere; make fullest use of all the powers that are ours by right. In this sense we must approach the question of sexuality, and detaching ourselves from the preconceived feeling of conventional morality, which at present are simply ours by adoption, regard the subject anew that we may differentiate our attitude towards its components and find out what is actually going on in ourselves and those round about us.

Auto-eroticism. Let us now turn our attention to the sexual trends in greater detail. The auto-erotic component is the first to develop. The infant starts life as an entirely ego-centric being. For him the objective world does not exist save as an extension of his own consciousness. "With no language but a cry" he brings about changes in his environment. He apprehends the universe through his own body, which is necessarily of unique importance to

him. He incidentally and naturally finds certain pleasure zones in it, which again in turn quite naturally lose their interest for him in consciousness. At times his bodily functions attract his attention. His body is close to him—his nearest plaything. Therein are mysterious processes, his own creations, and objects on to which he projects his phantasies. He is busy constructing the germs of thought out of his experiences. In dreams of later life excreta not infrequently form symbolic material for dreams. This is a revival of infantile phantasies and pleasures which have a certain analogical appropriateness for the immediate problems of later life. Under analysis it is seen how these inferior nature things have become the bridges to superior things. We are making bridges by means of the phantasy function so long as life lasts. The child no less than the adult has an implicit working theory of the universe. He evolves his thought out of his phantasies. Just as the dream or phantasy abstracts itself from the general unconsciousness, so later thought abstracts itself from phantasy, and losing its subjective character gains an objective expression. As the child grows the libido devoted to auto-erotism becomes differently directed. He strives to make himself a "little man." He goes on in the direction of the educational push, to establish himself as a person who can feed himself instead of being fed, can present a clean or a dirty face, can please or displease, and gain smile or frown from others for himself. So he obtains a certain power over his environment and realizes that many an infant joy is sacrificed to maintain it. Thus the auto-erotic tendency is more or less sublimated into self-love and self-development. In later life this sublimation is necessarily much more consciously carried out. Not all the auto-eroticism, however, is sublimated. Some is repressed into the unconscious, whence it reënters consciousness in various ways, supplying an emotional tone not always capable of an obvious explanation. Time forbids us to go into the subject of repression, save to say that the reason for it is to be found in the battle of the higher over the lower self, and the great difficulties life presents. Throughout life the sublimated auto-erotic tendencies are of highest value, being embodied in desires for knowledge, for excellence in sport, of work, for "creation out of the self." We could ill spare this component from the sexual trinity none the less that it plunges us into many pitfalls on the path of life.

It is common at various epochs when the difficulties in life are very great, and health and courage or understanding is lacking, to

get a crop of auto-erotic practices breaking out; this is similar in appearance though different in meaning from the passing infantile masturbation which usually becomes latent very soon after it appears. Whenever the tendency manifests itself later it implies a regression of libido, that is a return to a former and no longer appropriate mode of adaptation. These habits should not be regarded too seriously. They should rather serve as a sign that something of significance is going on in the psychic life of the child or youth. Now is the opportunity to find what is causing the block in the mental or emotional life. These practices are always accompanied by a sense of self-depreciation and feeling of inferiority and guilt. At such times the ready-made moralist is apt to come down upon the delinquent with crushing force, driving him further into himself, and the slough of his own despair. But what we have is after all a creative tendency that has got off the lines. The practice is symptomatic, and may not indicate a sexual need, but may be a surrogate for another need. Almost all normal persons not only incidentally and transiently as in babyhood, indulge sporadically in auto-erotic practices, or at least in auto-erotic phantasies (autistic thought) which have the same significance.

It is Nature's way to teach us from error as well as from truth, and many a neurotic fear would be avoided in later life if we would study this problem again from the beginning. The cruel threats that are used to stop masturbation are in themselves a cause of much needless suffering. "Shall I become insane?" "Have I done myself irrevocable harm?" are questions not rarely put to me in my consulting room. As I have said before, these habits sometimes arise when the child has a personal problem for which it is desirable to find another answer.

Next we pass to an even more delicate problem—that of homosexuality.

This subject has been brought before us in England recently by two very able novelists. Miss Clemence Dane's story of a girl's boarding school called "The Regiment of Women," and Alec Waugh's "Loom of Youth," dealing with a boy's public school life, have given us to think furiously. It is a strange phenomenon that in the professional classes our problems often have to be brought home to us from the outside. That these books and others of like character should have appeared now is a sign of the times for those who can read portents.

The European War has had the effect of separating men and

women into masses of their own sex. It has produced tremendous emotional problems of every sort. It has torn youthful civilians from home and normal conditions of life, and placed them under conditions where the ordinary moral notions are entirely reversed. Months of segregation as in camps, barracks, on ships, and on expeditions, is not a new thing, but it is accentuated by being experienced on such a huge scale. We have already a few obvious legacies from these cataclysmic times. There is a mass of venereal disease, a great outbreak of hysteria and other psychoneuroses among men, and not least there is a shortage of some ten million men in Europe. At such times homo-sexuality is bound to make its appearance as a problem for humanity.

Something else has been happening. Women have been obliged willy nilly to do men's work in engine yards, in munition factories, on the land—in every field in fact of industrial and professional life. Something male in a woman's psychology has been called for, and we have seen there is a latent sex-element which enables her to respond. In fact, the regulation tasks of the sexes have been completely mixed, for in many camps and hospitals the women's work has been done exclusively by men.

If homo-sexuality crops up at such a time, as my foregoing remarks show, its existence is not new. Perhaps the necessity to accept and consider it as one of the problems of our times is new. Franker discussion of all sex problems has made it possible to consider it here today.

Homo-sexuality then is love for member of the same sex. It begins at home among brothers and brothers, sisters and sisters, and has always united mothers and daughters, fathers and sons in bonds of friendly love. This useful emotion is emphasized in school and college life, and not excluded from existence and importance by the fact of co-education. It has great value in promoting *esprit de corps*. It can act against imposed discipline, for it sometimes unites and strengthens the class against the teacher. Where the teacher is hated and friendly bonds between the scholars are relatively strengthened, because it aids the spirit of revolt, or renders servitude less intolerable. It has been historically significant in times of slavery. It has a personal value. It is the beginning of lasting friendships. It is a way in which humans find some of their relations with each other and society. A spoiled child, intractable at home, often accepts without question the discipline shared, or indeed administered by school fellows. The education children give

each other on this basis is no less important than that which they receive from their parents and teachers.

Through juxtaposition the love problems that are suitable to the age are experienced and must be solved on the basis of childhood and adolescence. The young ones must be allowed to go in the direction of their life's currents, helped, hindered, and warned, by the wisdom, not the prejudice of the parent or teacher. It is for the seniors to study the problem in all its bearings, and take a constructive attitude towards it. "Young, all lay in dispute; I shall know being old," says the sage. What is wanted here is understanding between the generations; more confidence and less hostility between the two. Personal friendships which are fraught with such fair promises have their dangers, too. The erotic element is capable of taking concrete and undesirable forms. Here, too, the heavy hand of conventional morality comes down with excessive tyranny, and boys particularly, and more rarely girls, are sometimes summarily expelled from school for an error they but half understand. Some promising careers have been wrecked this way, and love, which is such a valuable teacher, has been tortured into a demon shape.

Such punishment either makes rebels, or it plunges the culprit into the abyss of self-depreciation. It fastens a reputation—which is apt to stick. It turns a tendency, or a normal component of the sex life, into a fixed form of a kind that does poor service to the race or individual.

Here again error presents an opportunity to those who would teach.

This problem cannot be considered only from the standpoint of the scholar. Teachers are concerned with it. Whether we like it or not boys and girls pour upon teachers of the same sex an amount of such love. It is natural. It is a kind of love that has a purpose to serve at this age. By its ideal character, by its very aloofness, it tides the scholar over many a difficult place. It gives a standard to live up to; for it is a rank folly to think the young are fit to act in every emergency, or can know at all stages what is best for themselves. They need models, and good ones; otherwise they will create them out of the unconscious.

What is important is that the teacher should be sure of his own ground, and should unite in his conduct the wisdom of the serpent with the harmlessness of the dove.

If the hetero-sexual love is stimulated too early and too severely

it means a cutting short of a different kind of emotional experience more suited to the age of the individual.

In the "Regiment of Women" the situation is drawn with great skill. Clare Hartill, ambitious for her class and for the success that reflects the glory of the teacher, used the devotion she had the gift to inspire, for the purpose of power. She could not live without a sensation, and obtained it from the erotic love of younger teachers and scholars. One of her pupils in an access of emotionalism throws herself out of the window. The story of a young girl's suicide is rare, but it is not unsupported by fact. The love was not recognized for what it was, neither by Clare Hartill, nor by her admirers. She could not have faced the word homo-sexuality. Nor could the Principal and her fellow teachers have allowed things to reach such a pass had they analyzed the situation.

The picture in the "Loom of Youth" is different. There a situation of conscious homo-sexuality among school boys is disclosed. One of the boys who happens to be caught is expelled. Sexuality is much more conscious among boys than among girls. It is equally important and prevalent in both sexes. To ignore it among girls, and to punish it so cruelly among boys is equally unfair to the young.

Do we treat it in this way because it saves us from thinking about a very difficult problem? Thought requires that we should each find our orientation to the problem. To do this we must examine the content of our own sexuality, both conscious and unconscious. In this way we gain an insight that gives us understanding and wisdom in dealing with others.

How far may we use this natural tendency in education? Do we not find a good report between a teacher and his class of highest value? Can we not educate much more easily those who love us? If this is so, shall we close our eyes to our responsibility, or fearful of the god Eros shall we clothe our discipline in unrelenting sternness or tyranny? Must we not, on the contrary, shoulder our responsibility? The children watch us. They begin to behave to their problems as we do to ours. Where we are reverent and frank they will also be reverent and frank. If we are prudish and repressed they will imitate us. When we are carried away by undisciplined feelings of love or power, they will be only too quick to let erotic emotions and the desire to impose personality play havoc with their lives, a havoc which has more than a temporary influence.

The dangers of mishandling this problem are very grave. To

class a youth as homo-sexual is to put him into a category to which in all probability he does not belong. In this way we manufacture homo-sexuals. It is even a question whether people who are exclusively homo-sexual really exist. I think they do. But the majority so-called are so because the libido which might have gone on to the further hetero-sexual stage becomes fixed in this immature and regressive form, so that the highest type of actual love in an individual case never outgrows this character, and difficulties, which are estimated as "insuperable" are experienced in loving a member of the opposite sex.

The homo-sexual tendency may become "fixed," because in the absence of personal effort and development, it is the easiest sexual expression life offers to a given individual. It arises as we have seen out of unnatural conditions such as the segregation of the sexes,—or out of the economic difficulties in the way of marriage. Among women, whose numbers considerably surpass those of men, there is an arithmetical reason for it in the impossibility of marriage. Less reason for it exists amongst adult men, since the whole of the sex life is more or less arranged for their convenience, except in the case of genuine homo-sexuals, who are of course very much fewer than those who indulge in homo-sexual practices. Justice demands that we must allow the genuine homo-sexual to express what is his normal sexuality in his own way. In many respects he is already heavily handicapped by nature. We make homosexuality a penal offense in men. Personally, I would remove it as such from the penal code, but make seduction of a minor an offence, whether homosexual or heterosexual, in either sex, raising the "age of consent" considerably for both sexes.

I do not propose to discuss the heterosexual content of love today. Not that it is absent in any part of life. It is always present even in the child, it is always pushing itself towards maturity. Its first block occurs where a too passionate devotion to the parent of the opposite sex is fastened upon the father or mother by the child. This may have the effect of making him homesick and in-adaptable. But the ready transference of the parent image of authority or love, to the teacher, assists in breaking up this too dependent attitude, and at the same time modifies the other elements of the emotional life. Each stage must in turn be psychologically experienced and surpassed.

I feel in introducing this subject for discussion I am voicing problems every really thoughtful physician and teacher is constantly

meeting. I am aware I have offered no solutions. All I have done is to point to facts that need more open consideration. There was a time when the medical profession did not dare to face the problems of sexual disease. Bitter social experience has forced it on us. The emotional life is part of our common humanity and "the course of true love never did run smooth." At any moment, thanks to the instincts, awkward sex elements may intrude themselves. My experience as a physician leads me to believe that the emotional problems of the married are no more or less severe than those of the unmarried, and that men and women have much the same sexual problems, and are in similar mental relation to them. Friendship which we all like to think is untroubled by sex, is often wrecked upon it, and that most often where the sex element remains unconscious. At all stages of life sense gives soul its opportunity, and soul helps sense. In every human relation there is need of sacrifice, self-control, and mutual consideration.

We cannot any longer turn from a re-consideration, or possibly a first consideration, of what is at once so difficult and so important as the subjects I have referred to.

ON THE ARBITRARY USE OF THE TERMS "MASCULINE" AND "FEMININE"

BY BEATRICE M. HINKLE, M.D.

There is an aphorism which in effect states that all that has been or is, contains a real value and plays an important part in the development of the whole, albeit that which is obvious appears destructive instead of constructive and seems to have been an evil rather than a good. I believe this to be true even though it is difficult to see just how the retardation of the development of one half of the human race, and that half the bearers of the entire race, through their subjection to the will and power of the other half, could make for the good of the whole. It is generally considered that a subject people are a retarded people no matter how kind their masters may be, and that for their proper development the attitude and conditions of their environment must be such as to allow them the unrestricted expression of their own qualities—whether these agree with the preconceived ideas and the wishes of the ruling class or not, or even whether the subject people are satisfied with their own subjection. That this has been the situation affecting the feminine half of humanity for a very long period, I think can be accepted without much question, and whether it has been a necessary phase in the progress of the race or not, it is not my purpose here to inquire.

Certainly, a careful study of all the evidence we possess, would seem clearly to prove that at a previous stage of human existence the term feminine had an entirely different connotation from that with which the word is associated today among the people of our civilization, and this is entirely apart from the question of whether a universal matriarchal period or mother-rule existed or not. Herodotus has made us acquainted with the status of women in ancient Egypt, recording his observations thus: "They have established laws and customs opposite for most part to those of the rest of mankind. With them the women go to market and traffic; the men stay at home and weave—the men carry burdens on their heads, the women on their shoulders—the boys are never forced to

maintain their parents unless they wish to do so ; the girls are obliged to, even if they do not wish it."¹

We know from these activities and from much other evidence that the conception of the female as inferior was unknown among many peoples. Also, in many of the more primitive races there is even now no such significance attached to the sex—where it is not equal, then it is exalted and regarded as superior. For instance, my own observation among the Malays of the Philippine Islands revealed to me an entirely different conception of the female sex than that with which we are familiar. They do not go to war, but they manage the finances of the family and play a prominent part in all questions concerning the welfare of the family or group ; their judgment and advice are relied on by the men and there is no thought of their dependence or inferiority, or any discussion of "woman's place." Compare this attitude with the deep-rooted feeling of female inferiority which even the most determined feminist bears within, and which has nothing whatever to do with reason or intellectual arguments, but is based on feelings born out of our collective valuation of the feminine sex!

Perhaps I cannot do better than to quote from the great Indian epic, the Mahabarata, what is there considered the natural feminine duties and therefore expresses the supposed normal feminine nature: "The duties of woman are created with the rites of wedlock. She should be beautiful and gentle, considering her husband as her God and serving him as such in fortune and misfortune, health and sickness, obedient even if commanded to unrighteous deeds or acts that may lead to her own destruction. She should rise early, serving the Gods, always keeping the home clean, serving the domestic sacred fire, eating only after the needs of Gods, guests and servants are satisfied, devoted to her father and mother and the father and mother of her husband. Devotion to her lord, her husband, is woman's honor, her eternal heaven."

And from the laws of Manu, which created an arbitrary and impassable chasm between the masculine and feminine natures, and rendered the woman an absolute dependent on the man for her existence both on earth and in heaven, I quote: "Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, a husband must be constantly worshipped as a God by a faithful wife. If a wife obeys her husband, she will for that reason alone be exalted in heaven. The production of children, the nur-

¹ Mrs. Hartley, *The Truth about Women*.

ture of those born and the daily life of men, of these things woman is visibly the cause."

It is obvious here that a specific character, universally the property of all women, is postulated; and that character is based on the assumption that feminine is synonymous with slave attributes—inferiority of soul—finding its *raison d'être* not in any positive and individual contributions to the race, but in fulfilling its purely animal functions and serving submissively and passively the needs and the wishes of the superior beings, the males. Now it may be objected that this attitude is only the Hindu conception and therefore does not apply to the European mind, and certainly not to our time. To the former objection I can only state that while not formulated in this frank expression, no one who has made an unbiased study of the entire period of masculine domination, can fail to see that the male attitude and feelings expressed in the repressions and limitations forced on women, so that their entire natures are warped and hindered, as well as the fact that they have had to *fight* for every privilege, have spoken a similar language.

In our time we have certainly seen an enormous change taking place in the status of woman due to the force and pressure of the women themselves, coupled with the economic conditions, and it might be thought that the false notions regarding feminine character had, in the light of the achievements of women, disappeared from the soul of the modern, but if such an idea has been held, an article which recently fell into my hands can dispel any such illusion, even as regards the conscious thought of man. This article appeared in a semi-religious magazine which is published in the middle West and was based absolutely on this Hindu conception of woman's place. It was chiefly a warning to women to consider well what they were doing in usurping man's functions in the world and predicting dire calamity which they were bringing on humanity by failing to recognize man as the head and ruler, the sturdy oak, as the article expressed it, around which the female clinging vine must entwine.

I have not been able to discover whether Brahmic India was in any way responsible for the far-reaching conception of the inferiority of women, but I am inclined to think not, and that it arose gradually with the growth of the conception of individual property rights and the increase of power. This aroused the monopolist desire of the male to possess the woman and children, which added to his growing sense of individual power. This individual posses-

sion of women seems to have been originally acquired by purchase, and it is to be noted that as soon as woman became sexually marketable their freedom was doomed.

With every subject-people the aim of the masters is to make the subjugated ones believe that they are inferior and weak, and at the same time to give them just enough praise and appreciation to play upon their ego-instincts so as to keep them satisfied and contented to remain in their place.

I submit that this has been the method followed by the ruling sex during the entire period of their ascendancy. History shows how well it has worked since it is only in the present time that the masculine order has been seriously threatened and the female half of society found in a universal revolt.

Now let us examine what is synonymous with the generic terms, masculine and feminine. Masculine immediately brings the collective picture of strength, aggressiveness, courage, a fighting, dominating, conquering figure, sexually polygamous, with vigorous action in both the physical and intellectual spheres. The creative, constructive, adventurous, independent human being is, of course, the male.

Obversely, the feminine characteristics are presumed to be passivity, submissiveness, timidity, weakness, emotionalism, with instability and perverseness as the most dominant traits; gentleness, sweetness, spirituality, chastity as her great virtue; in short, all the qualities with which we associate infantilism, which is another word for the ideal feminine character. So far has this insistence on female inferiority been carried, that at one time it was even denied by Plato that women contributed anything to the being of their children, being merely the custodian and nourisher of the germ implanted by the man or, as Apollo declares, only the nurse of the germ poured into her womb.

All women indiscriminately were fitted into this formula and all men into that of the masculine concept.

But let us examine the facts. Do men and women actually conform to this description?

I think it does not need much power of observation to determine that the people of the real world fail utterly to be so grouped, and the terms male and female do not signify anything more fundamental than the character of the physical organism. How far, and in what direction, that effects the mental and psychic sphere is yet to be determined, and can only be known with any certainty when

the tradition of woman's inferiority has completely disappeared and the children of both sexes are given the same training and freedom, with the same privileges and responsibilities. Not until then will there be any real opportunity to find what are the actual distinctions between the sexes other than their biological ones.

One has only to study nature in her lower forms to realize that there is no fixity even there of the secondary sexual characteristics, but that as the environment changes and the conditions of life alter, the supposed distinctive character of male and female changes its form.

Indeed, in a book called *Differences in the Nervous Organization of Men and Women*, the author, Dr. H. Campbell, shows with much force the fallacy of many popular ideas regarding the differences between men and women, and appears to disbelieve in the fundamental origin of maleness and femaleness; holding that they are secondary and derived, the result of selection. Certain it is that wherever in nature supremacy in love is obtained by force the male has necessarily become, through the process of selection, stronger and better armed than the female.²

In many species in the lower forms of nature, the female is larger and stronger than the male, and there are very many others where there is no appreciable difference between the sexes. This would seem to militate against the idea that there is any necessary relation between weakness and the female sex. Certainly when one proceeds to study the sex differences among the varied forms of life in the animal world one is struck most forcibly by the lack of any fixedness or uniformity in those distinctions, which, in human life, have gained the force of an absolute law.

Prof. Lester Ward in discussing his gynaeocratic theory in his book, *Pure Sociology*, says: "The whole phenomena of so-called male superiority bears a certain stamp of spuriousness and sham. It is to natural history what chivalry was to human history—a sort of make-believe, play or sport of nature of an airy unsubstantial character. The male side of nature shot up and bloomed out in an unnatural, fantastic way, cutting loose from the real business of life and attracting a share of attention wholly disproportionate to its real importance."

According to this somewhat extravagant theory, the marked differences between the sexes which appear in some species could be considered as an over-compensation which nature has permitted the

² Gascoigne Hartley, *Mother Right*.

male to assume in order to conceal his unimportance to the "real business of life," as Prof. Ward puts it. This would only follow the universal law of compensation; wherever there is an over-accentuation there can always be found the compensatory lack.

However, my purpose is not to argue for female superiority over male, nor to try to prove that there are no secondary distinctions between male and female, for I believe there are; only I do not believe that we yet have any absolute knowledge of what they are. But my wish is to point out the bondage in which both men and women are held by thinking of themselves in the collective terms of masculine and feminine, and to suggest that the error has occurred through the mistake of confusing type distinctions with those of sex. It almost appears as a retributive act of justice that it is men who perhaps suffer under this restriction more than women. For certainly the term masculine woman does not convey half the odium that the slur of feminine man carries, and who ever connected shame with the frequently expressed wish of the girl to be a boy? But how often does one hear a boy express a wish to be a girl? If in his innocence he does give expression to his deep feelings, because within him are lying concealed the characteristics and traits presumed to be feminine, his hardihood is soon made aware of the error committed.

In the beginning of my psychologic work, it had not occurred to me to give any particular thought to this subject, and I accepted without any protest the general dictum of the fixed mental and psychic distinctions between the male and female. Personally, I had never suffered any handicap on account of my sex, even in my professional life, and therefore had no incentive to imitate men or dispute with them their prerogatives. Perhaps that also accounts for my lack of antagonism toward those male individuals who sought by specious argument and distorted data to prove the inferiority of the female to the male, and that any woman who gave evidences of any other characteristics or behavior than that laid down, was an anomaly or sport and did not effect the general consideration.

However, as I dealt intimately with increasing numbers of men, I was constantly surprised to find the same reactions and tendencies in men as were supposed to be the sole possession of women. Men were timid instead of aggressive, they were passive instead of active, were emotional, were clinging, and frequently really desired to be ruled and to be submissive instead of to rule. Most astonishing of

all, their minds were illogical, they had sensitive organisms and were fine in their tastes; and in fact, I found repeatedly all the characteristics supposed to be the exclusive property of the female. Frequently these tendencies were well concealed, so that externally the individuals would appear to be quite other than what they actually were, for to the man with the so-called feminine nature, it is a painful piece of knowledge to possess and the mechanism of repression acts with this as it does with all other painful facts which invade consciousness.

This condition appeared so frequently among my patients, as well as its opposite, the possession by the woman of the so-called masculine traits, that I could only think that these are neurotic people and therefore do not represent the average normal individuals. But as the years went by the character of my work changed considerably, and from being consulted simply as a physician for the sick, the individuals who came to me were more and more just the ordinary so-called normal people, coming, not because they were sick, but because some particular difficulty in life had arisen for which they wished some psychological understanding or they wanted to understand their own motivations and inadequacies, or to increase their efficiency or to solve more wisely some immediate problem confronting them. All these could be justly called average or normal persons. Among these people I found just the same conditions, a mixture of so-called masculine and feminine characteristics distributed with no apparent regard for the physical organs.

Besides this actual condition, I saw the bad effects of the efforts of these individuals to live up to the collective conception of what should be their reactions according to their sex organs. Because an individual had male organs he must then be a fighting male, courageous, aggressive, etc., in order to feel self-respect and hold his head up among his fellows. However, instead of this he was actually peaceful, sensitive and hated fighting. It is not difficult to realize with what an expenditure of effort the unnatural attitude was assumed, and how inadequate such an individual would be rendered. His own individual values were hidden and discounted and he attempted to live under a valuation which did not belong to him.

The same unfortunate condition is found in regard to women. Many capable executive women, possessing the so-called masculine reactions, are in constant conflict with the collective conception of women. Their struggle is not so much with the outer collective as is the case with men, but with the inner feeling which holds even

the strongest feminist in bondage, unless she has definitely freed herself from the collective power. In other words, the masculine dominion has forced her to repress while man has been forced to express, and it is this distinction in mechanism forced upon woman that appears to be the greatest power in producing the attitudes and reactions which conceal the real nature of so many women. However, strip this mask away and relieve them of the inner bondage to tradition, the unconscious reactions acquired through ages of necessity, and it will be revealed that the fundamental mental and psychic distinctions postulated as fixed between men and women are much less determined by sex than by type.

It is this large and very intimate experience with the lives of men and women that has forced me away from thinking of people according to sex and to the substitution of type instead. Therefore, when an individual consults me, my collective classification is not sexual, but is determined by the answer to my mental question, "To what type does he or she belong?"

From the collective standpoint, the great war has revealed much that I am expressing from my personal experience, which at best is limited, I know. Consider the great numbers of cases of so-called shell shock, which have affected the armies in this war. Does one suppose that shell shock ever affects a natural fighting man whose instincts are aggressive, who is only waiting his chance to display his courage, his boldness and his strength? And why is it necessary, if these are all the dominant characteristics of the male, to have a large accessory army to keep up the so-called morale so that the opposite tendencies of fear, timidity, weakness, peace-preferring, which are presumed to belong exclusively to the female sex, may not gain the ascendancy? Also, what about the women in this war? The Russian women's regiment, the Balkan women and the many women who would have as gladly fought side by side with the men had they been free to do so, as has been done before where women shared an equal position with men.

Now what is the reply when these things are noted? A very simple one; these men are effeminized; or, it reveals a decadence in the race caused by the aggressiveness of the women. I have heard these statements made only recently by men who ought to know better. For there is a much simpler explanation to account for the phenomena. It is simply that these characteristics are not the natural and universal possession of the male but that through ages of male domination they were fostered by the struggle for

power and by the necessity imposed by the strongest upon the weaker. They had to fight or succumb and as the possession of the female was often the cause of the fight, as it is in the animal world, the process of selection worked. But, as woman becomes less and less property, those women whose instincts for power are also dominant, can have a direct expression and opportunity, instead of being forced to indirect expression, under the guise of the sex instinct, known popularly as that desirable "indirect influence" which woman is admitted to possess. The change in the social condition, aided by long periods of peace, affects men also, by allowing their interests to be occupied by peaceful pursuits which do not utilize the so-called masculine instincts, and therefore it is only those men who possess a strong instinct for power who are in the front ranks of war.

Now by claiming that these distinctions which have all been classed under sex characteristics, are explained more accurately by reference to type, I do not mean to imply that there are no definite secondary characteristics which are determined by the possession of the distinctive sex organs. It would seem impossible to me that the physiological differences would fail to carry some definite distinctions of a mental and psychic character, but I do not believe that we will ever be able to determine them until we have emancipated ourselves from the sex antagonism and clash, which has dominated so many minds of both sexes who have thought on the subject, and which has even been predicated as a fundamental instinct. This enmity can only exist as long as the false values and conceptions of masculine and feminine are perpetuated. We must cease thinking in terms of superiority and inferiority, and of confusing infantile impulses and attitudes with those of the feminine, and sex antagonism will disappear. This is the fruit of the ages of oppression, but an unnatural product, biologically. And this applies especially to women, for they themselves have assisted in forging the chains of their own bondage. The natural indolence of mankind and his shrinking from before obstacles and difficulties, has expressed itself in women by their willingness to allow the male to assume the rôle of superior, of protector and shield, in order to accept dependence and irresponsibility.

No more excellent and laughable example of this can be found than that common sight of a big woman with a little husband upon whom she calls for protection. An example of this sort was exhibited at my country home a few days ago. The chief of my

kitchen is a big, dominating woman, weighing nearly 200 pounds. Her husband, who is really her appendage and lives happily in entire submission and accord to her will, is a small, slight man, not more than half her size and strength. I was attracted by her call of "John! John! come here!" and looking out, saw the turkey gobbler strutting in front of her in a menacing attitude. John, true to his tradition, ran to her support, although as a matter of capacity and ability, she could cope well with two creatures of this size, and certainly was far more capable of defending herself than was the weak, small man to whom she appealed; but so strong is the force of tradition and the power of the symbol, that she must needs appeal for aid in the old time-honored way.

Now I have referred several times to the errors in determining sex characteristics, as due to the confusing of sex with type. I shall try to make plain what I mean by type.

The first contribution to this subject, of which I am aware, was made by Dr. Carl Jung, of Zurich, in a small preliminary paper read by him before the Psychoanalytic Congress in Munich in 1913 and published in the *Archives de Psychologie*.

In this paper Jung discusses two distinct types of personality of entirely opposite nature, observed by him first in connection with those two opposite mental sicknesses known as hysteria and dementia præcox and later these studies were carried over to normal people, where the same mechanisms were observed which in their exaggerated form led to the well known symptoms of these maladies.

These markedly opposite types, found so frequently among normal persons, one of which is characterized by an outgoing force or centrifugal tendency, and the other by an inturning energy or a centripetal movement, he designates by the terms extraverted and introverted personalities.

In this paper Jung refers to William James's description of his tough-minded and tender-minded philosophers, which very well describes certain definite mental characteristics of the two types. He also briefly discusses other allusions to types in literature under the names of the romanticist and the classicist and the age-old dispute between the two opposite groups.

It was under the suggestive influence of that paper that I commenced my own serious studies in this problem. Previous to this, I had already been observing very distinct differences in the reactions to the same environment of different individuals, which seemed to be characteristic of certain types of persons. These individuals

multiplied so that groups seemed to emerge in which the same reactions would recur again and again with only slight individual variations. In time it became possible to tell almost immediately to what group an individual belonged and knowing this, about what the psychological situation would reveal. Jung's paper therefore came as a great stimulus to further study on my part.

Jung refers to only two types: these the most marked and easily recognized, because everywhere in evidence; his extraverts and introverts. However, he suggests that there may be others, still undefined. From my own rather large experience I am inclined to believe that these are only variations of the two main divisions. Indeed, one group of these mixed types appears so large and so important in its relation to the whole, that it would seem that it might almost be dignified by the name of another type. However, on a more careful examination, the dominant ear-marks of one of the major groups, the introverted type, are revealed, and therefore I have called this group the *emotional introverts* to indicate a definite distinction which lies between these people and the true introverts.

The two main types, the extraverts and the introverts, as I have mentioned before, are characterized by quite opposite reactions to the same stimuli, and by an entirely opposite approach to life, and are therefore in marked contrast to each other.

The extravert is recognized most easily by his direct response to stimuli with action. He might be called the "direct action" individual, and the normal person of this type can be more sure in action than in thought. He feels his way into a situation, senses it, as it were, and identifies himself with the object, so that the ego and the object become one. This is the so-called "man of action." His thought function is ordinarily less developed, and is inferior to his feeling function, so that it is not his clear thinking that aids him in his frequently successful handling of people and situations, but his highly developed feeling, which often passes for clever thinking. He is frequently referred to as the person who acts first and thinks afterwards.

Exactly opposite is the reaction of the introvert. He reacts to stimuli by thinking first and tends to withdraw from the object to think it over. This frequently interferes and inhibits his action, and therefore for him action is often uncertain and delayed. He cannot make an immediate and direct contact with the object, because between his feelings and the object is the ego. If the introvert has had an intellectual training and development, then he substitutes for

his difficulty in response through action and quick adjustment to the changing conditions of life, the creation of theories, philosophies and logical reasoning about things, and seeks to adapt himself mentally. His trouble comes in putting these ideas into practical application. His lack lies in the realm of feeling, for there he will be found undeveloped and inadequate. This does not mean that he is without feeling, any more than that the extravert does not think. Indeed he may have very intense feeling in certain directions—one class of introverts are often referred to as the emotional type, and this is the subgroup that I have named *emotional introverts*; but the feelings are undifferentiated and he reveals an inadequate and illy adjusted emotional reaction and valuation. His emotions, when aroused, often reveal an infantile and undeveloped character, so that it is not surprising to find highly developed introverted thinkers acting in a childish and immature fashion when their feelings are stirred, or they are in a situation which demands action rather than thought.

The introvert is also frequently affected by a feeling of inferiority which is often quite unbearable and for this, there is developed a mechanism which is constantly striving to overcome it. This condition is most clearly met with in the subgroup called the emotional introverts, for these individuals as often adapt through feeling as through thinking. They partake of the nature of both types, and the difficulty lies in the fact that they are in a constant state of disturbed equilibrium, being swung alternately first to one mode and then to the other. They do not have the advantages of stability and steadiness which characterize the outward conduct of the pure introvert, because his emotion being intuned he does not meet the world primarily with feeling but with thought, while the thought of the emotional introvert is interfered with by his feeling function; nor does the emotional introvert have the development in the feeling realm that characterizes the extravert and causes him frequently to be the successful man of action, because that free response is inhibited by his thought function. Therefore these people are generally the unstable type frequently charming, attractive, bewildering, uncertain, subject to moods, enthusiastic, illogical, usually fearful and often very gifted. Artists frequently belong to this group. In literature an extreme example of this type is Hamlet, "all sicklied o'er with the pale cast of thought." He broods, meditates, is highly emotional and often moody.

In American public life there have recently been two individuals

who represent the two opposite types of extravert and introvert most perfectly. I refer to Theodore Roosevelt and President Wilson.

Roosevelt was obviously the extravert of a rather pronounced type, highly successful in action, quickly responsive to all stimuli, with a keen sense of events and situations, a man who could pick men, who made warm friends and strong enemies, essentially the fighting male. His thought, however, was often conventional and lacking originality, and if picked to pieces could be found to be largely made over from the ideas and thoughts of others. He was an observer of facts and dealt with them rather than with theories. On the other hand President Wilson is an introvert. He is a student and thinker, slow to action, with a policy which was called "watchful waiting." When action is demanded of him it is found lacking in the power his theories would lead one to expect. He can construct a political philosophy, or build up a religious international vision of the world. He refers to himself having a single-track mind, meaning that when his thought is occupied with one idea he cannot quickly adapt it to include another situation, and having once thought out a path of action he must unswervingly follow it, no matter what new situation may arise which demands a reversal or quick adaptation. His weakness lies in the realm of feeling and action.

In another way, one may say briefly that the extravert puts the accent on the object and the introvert on the ego or subject. The extravert feels out and *attacks the world*. He is the opportunist, feeling his way and acting according to the demand of the moment. The introvert thinks in and about, as it were, able to act effectively only after a fully worked out line of procedure in which the subject is first and the object second. *He waits to be attacked* before he can adequately respond.

Now with all these types there are situations or conditions in which they may appear to merge into each other, but that is appearance only. For instance, the extraverted person whose emotions have remained relatively undeveloped may act similar to or give evidences of the same reactions and characteristics as the emotional introvert, and likewise the true introvert when his emotions are aroused and feeling dominates his thought will often appear childish and infantile instead of the calm, steady individual he usually reveals, for the distinction lies chiefly with the realm of feeling and its development.

Now I have gone briefly into this subject of type, not for the

purpose of discussing type and trying to make this matter clear, for I have only touched the outskirts of this great subject, but simply to sketch the broad outlines sufficiently to show where the error in the male estimate of the feminine sex has lain.

It happens fortunately that type is no respecter of sex and we find all types represented freely in both sexes. It does not need, I'm sure, much more description of the type on my part to reveal to you clearly that many of the qualities which I have briefly sketched as characteristic of the introvert particularly the emotional introvert, are the very ones which have been indiscriminately applied to the feminine sex. Now there are many women of this type, but in my experience I have also found many men, and have no evidence that there are more of one sex than the other.

The extraverted type is the typical male, aggressive, active, fighting and conquering the world. No one would call Theodore Roosevelt anything but dominantly masculine. But there are many women with these same reactions and among these will be found those whose dealings with the objective world are as vigorous and responsive, within their limitations, as the average man. The introverted males are the ones who generally have a touch of the so-called feminine characteristics, and among the subgroup, the emotional introverts, will be found the most marked examples. In this group are largely found the artists, and their characteristics have notoriously been grouped with those called feminine. The perversity and instability, the impulsive reactions, the charm and uncertainty, the alternating aggressiveness and passivity, the cat-and-mouse playing with an object, the dependency and submissiveness alternating with revolt and anger, the general lawlessness; all these qualities will be recognized as actually belonging more to the child than to the mature adult, whether this is man or woman.

It is the emotional development which largely determines these tendencies and the possession of a childish soul does not belong exclusively to women. It is perhaps true that they more often reveal these childish qualities than men for that is what has been always expected and demanded of them and through the long ages of restriction they were unable to develop in any free way as men had the opportunity of doing. Both psychologic types were reduced in the female sex on account of these restrictions—the introverted women have not been allowed to develop their thought function because the male sex determined that their brains were inferior to the masculine, and therefore for all women the accent has been

placed on the emotional side; the extraverted type on account of their limitations were also handicapped in their development because of the insistence that any other attitude than that of the childish dependency on men rendered them masculine and unattractive. However, given the opportunity which women now are gaining and the problem will soon settle itself into one exclusively of type—of that I am certain.

Now my plea for women to cease thinking of themselves and of men also, in terms of sex and to substitute type in its place, has for its aim to shift more quickly the false ideas regarding feminine and masculine qualities into their real place, that of type, and thus to aid in overcoming the bondage of an old tradition. For so fixed in the collective unconscious is the symbol of masculine as synonymous with freedom and opportunity, and feminine with bondage and limitation that it seems futile to try to change that by any direct attack. A striking example of the strength of this conception came under my observation recently. A little girl of three years was brought to me by her mother because for months she has asserted her independence by refusing to wear girl's clothes. Six months previously in an unfortunate moment she had been given little trousers to wear, and from that time on she has by no bribes or coaxing, punishment or any other methods used by the distracted mother, been induced to resume her dresses. A boy she will be as long as trousers can make her so.

It is only when individuals are free that the feminine and masculine principles can be examined and fairly studied. Looking deeply into the problem, there would seem to be some very great meaning or significance in the age-long oppression of women and the insistence of the masculine portion of humanity on woman's inferiority as a class.

May it not be man's fear of the feminine principle itself, which all unconsciously has driven the male to assume this superiority and swagger, a completely masculine protest, to use Adler's phrase, and to force the woman into the rôle he wishes her to play, for all nature affords proof that the female is not the passive, dependent creature to which man has attempted to reduce her, but the dominating force, using the male for her own purposes, that of the race. No greater fallacy has ever been perpetuated than that women are passive in love and men the active wooers. Indeed, great literature is full of examples which give the lie to its notion. Shakespeare's women appear as anything but passive creatures; Miranda and Juliet have no hesitation in declaring their love and demanding marriage, the Arabian Nights are full of women who are the choosers instead of

the chosen, a good modern example is Ann in Bernard Shaw's *Man and Superman*. Beside this the courtship customs of many primitive tribes make women the wooers, while the sexual freedom which they enjoy is the same which in our civilization is the exclusive privilege of the male.

In self-defence may not the male have turned on her in order to preserve himself as an independent entity and to prevent himself from being absorbed by her.

Whether this is the real answer to the problem or not, it does not alter the fact that if we are to move on to a higher human development, something more must be accomplished by women than the mere overthrowing of masculine domination, for this will not necessarily bring about the freedom which is the goal of the race. The real bondage in which we are all held, both women and men, is that of psychological type and therefore instead of demanding that men react in a certain definite way because they are men, and women in another way because they are women, it is necessary to realize that they can only function normally according to their individual natures quite regardless of their sex.

Since type is found in both sexes, it would appear clear that the individual, whether man or woman, contains both the masculine and feminine principles, and it is a matter of relative emphasis within the individual, together with the effect of social heredity, which determines whether that which Miss Mary Moltzer calls the feminine principle of love and meditation or the masculine principle of knowledge and self-assertion is most strongly developed, not the possession of female or male sex organs.

What then is the hope and possibility for humanity? Certainly not the increase of his limitations or perpetuation of his bondage to *either* sex or type. But sex, rightly understood, and with normal functioning, is no bondage for woman any more than for man. This leaves type, but this is only a category developed for the purpose of aiding the mind to grasp more easily the problem. And this problem is, finally: how is it possible for the individual to become a more complete and highly developed human being? in other words, to bring into active functioning all of his possibilities? I can answer without hesitation: Only by the willingness to accept ourselves as we are with all the individual weaknesses and instinctive reactions spread out before us; and then, armed with knowledge and understanding, we may commence to travel that difficult path which has for its goal the transcendancy of type—or, as Jung expresses it, the goal of moral autonomy.

THE PSYCHOLOGICAL ANALYSIS OF SUPERSTITION

BY ALBERT K. WEINBERG

There occurs in "The Interpretation of Dreams," in Freud's discussion of the rôle played by symbolism in dreams, the following sentence of far-reaching significance: "In this connection it may be remarked that this symbolism does not belong peculiarly to the dream, but rather to unconscious thinking, particularly that of the masses, and it is to be found in great perfection in the folk-lore, in the myths, legends, and manners of speech, in the proverbial sayings, and in the current witticisms of a nation than in its dreams" (p. 245).

In the present study we have considered this thesis of Freud's in its implication as regards the repository of unconscious thinking embodied in superstition. Taking the words quoted of Freud as our text, we have aimed to demonstrate that there is inherent in many of the superstitions or proverbial sayings of the masses a symbolization analogous to that which is shown in the dream. Our laboratory is represented in Dr. Edwin Miller Fogel's "Beliefs and Superstitions of the Pennsylvania Germans."¹

In view of the latent sexual content which analysis of the superstitions so frequently discloses, it should be emphasized that the Pennsylvania Germans are a people particularly noted for their high order and morality. One would err greatly to regard the superstitions as representing pornographic elaboration. Like the dream, they embody a symbolization which is unconscious, in no way reflecting upon the integrity of the total personality.

The writer would not be understood as advancing the claim that *all* superstitions can be psychologically interpreted. We must recognize that though the superstition will very often be illustrative of unconscious complexes and mechanisms, it is not a product of the unconscious invariably. It is not, like the dream, intrinsically conative, expressive of thwarted instinct. Examples of superstitions which are of no interest for the psychoanalyst are those basing

¹ Edwin Miller Fogel: "Beliefs and Superstitions of the Pennsylvania Germans," American Germanica Press, Philadelphia, 1915.

in some ethnic or sociologic phenomenon.² Nor will superstitions pertaining to such spheres as agriculture or the weather possess often any psychological implications. As a general rule, those superstitions which touch upon distinctively affective associations will lend themselves to a psychological technique of interpretation; it is in such that the factor of repression, which is the impetus to symbolization, will almost invariably enter. This will be seen in the consideration of the analyses which follow.

Wammern schpigel ferbrecht muss mern hürekind ufzige.

Breaking a mirror is a sign that you will have to raise an illegitimate child.³

What possible connection is there between the breaking of a mirror and the necessity of caring for illegitimate children? When, however, for "mirror" one substitutes "hymen," the meaning of the superstition becomes clear. There is a very intimate causal relationship between the breaking of the hymen (mirror) and the encumbrance of an illegitimate child. The same symbolism (breaking of mirror = penetration of hymen) is made use of in a common risqué joke.

Wammern schpigel ferbrecht gebts en hochzich.

Breaking a mirror forbodes a wedding.

This superstition illustrates an interesting mechanism of distortion. In reality it is the wedding that forbodes the penetration of the hymen (mirror). The superstition, however, inverts the sequence.

En güter feiermacher machten güter mann.

A man who can kindle a fire easily will make a model husband.

Bearing in mind the universal symbolism of fire as passion, we may translate "to kindle a fire easily"—"to be sexually potent." To the woman's unconscious the model husband is the husband who is sexually virile. Therefore it may truly be said that he who can kindle a fire easily will make a model husband.

Wann en weibmensch en daern oder hek nöschlëft läft re en bō nō.

A bramble in a woman's skirt indicates a lover.

The bramble that lodges itself in the woman's skirt is probably a phallic symbol.

² The superstition among the Pennsylvania Germans that it is unlucky to remove boundary-stones is a result of the fact that boundary-stones were sacred to the early Teutonic gods (Fogel).

³ The translations are Dr. Fogel's.

Es bedeit hochzich wammer di schtêk nuf fallt.

Falling up a stairs is a sign of a wedding.

Freud, in "The Interpretation of Dreams" (p. 246) points out the sexual symbolism of stairs and of climbing. To fall is to transgress sexually. The following two are psychologically variants of the same superstition.

Wann di måd di drebbe nuf fallt grikt si sibe jör ken mann.

If the servant girl falls upstairs she will not marry for seven years.

Wann di måd di drebbe nuf fallt, sō fill drebbe as noch faer re sin, sō fil jör muss si wårte, bis si en mann grikt.

If the servant girl falls upstairs, the number of steps to the top of the stairs indicates the number of years which will elapse before she marries.

Wammern schwaerzi katz ä'drefft uf em wêk zum paerre fer heire bedeits as mer schlecht glik hot.

It is a bad omen to meet a black cat when on one's way to the clergyman to get married.

The black cat would suggest the anxiety symbol of sexuality.

Wann en weibmensch heire will soll si di katz aus irm schû fidre fer glik.

When a girl is anxious to marry, she should feed the cat from her shoe.

Once more the sexual significance of the cat, the soft insidious animal. The shoe is a vagina symbol (because it forms a sheath for the foot!). There is here also the intimate psychic association between reproductive and nutritional appetite, which causes the folk mind to symbolize the giving of sexual pleasure with feeding the cat.

Des was sei hochzich glêder 's letscht auswêrt is der bâ.

Of a married couple the one who wears out the wedding clothes last will be boss in the family.

Because he retains longer his virility (the garment of the wedding, of sexuality).

Der êrscht maerge as en pâr keiert hen daerf der mann seinre frå di hose net â'bîte schunsch muss er sich sei lebdâk fun ire bâse losse.

If a man offers his trousers to his wife the first morning of wedded life he will be henpecked.

Because he thus renounces his virility. The trousers are the masculine symbol.

Wammer heiert ime schnēshtaerm waert mer reich.

Marry in a snowstorm and you will become rich.

Possibly snow is here an impregnation symbol and there is an unconscious association between reproductivity and monetary prosperity.

Wanns me pār uf die réder schnët uf der hochzichdâk bleibe si net lang beinanner.

If it snows on the carriage containing the bridal couple, they will soon separate.

Snow is also associated with cold. If it snows on the carriage of the couple they will be "cool" to each other, will separate.

Mer waert net reich bis mer sei hochzichglêder ausgewôre hot.

You will not be rich until your wedding clothes are worn out.

Until one renounces sexuality and dalliance (wears out one's wedding garments) one will never be industrious enough to make money and become rich.

Kinner sol mer di schtêk nuf gradle loss, nō gebe si grösse leit in der welt.

Permit children to crawl upstairs and they will be illustrious.

The process of ascent is employed in many interesting symbolic usages. The five instances which follow require no elucidation.

En kind muss mer nunnernemme eb mers nuf nemmt, nō waerts reich.

A child will become rich if it is carried downstairs before being carried upstairs.

En kind as net 's êrscht di schtêk nuf gedrâge waert kummt net noch en himmel.

If a child is carried upstairs before being carried downstairs it will not go to heaven.

En kind waert net alt wanns net 's êrscht di schtêk nufgedrâge waert.

A child will not live long unless it is carried upstairs before being carried down.

Wammern kind 's êrscht en schtok hêcher nufnemmt waerts ei 'bildisch.

If a child is carried upstairs it will become conceited and vain.

En kind waert schtolz wammer 's êrscht en schtok hêcher drecht.

A child will become proud if it is first carried upstairs.

Wann granke kinner mit gold schpîle waern si wider gsund.

If sick children play with money they will recover.

Ferenczi, in "The Ontogenesis of the Interest in Money," points out that feces and money are unconsciously identified. Perhaps we

might translate this superstition: if sick children evacuate the bowels they will recover.

Di kinner kumme aus de hōle bēm.

Children come from hollow trees.

The origin of this belief must not be placed among children themselves, whose theories concerning birth we know to be much more logical, but among adults who with full knowledge of the principles of reproduction invent these tales to dismiss the inquiries of the young. Why do they offer just this explanation, that children come from hollow trees? The tree is the mother body (*cf.* Jung, "Psychology of the Unconscious").

Der dōkter hōlt di kinner aus re grik oder aus flisend wasser un bringt em si.

The physician fetches children from a creek or flowing water.

"Der bach bringt die kinder" is the German. The creek, flowing water, brook, are all the uterine water.

Wammer drāmt mer dēt nunnerfalle dēt mer in sinde falle.

If you dream of falling you will commit sin.

In this superstition we see the corroboration of Freud's interpretation of falling in dreams ("The Interpretation of Dreams," p. 246). When we examine the many superstitions relating to dreams, we are struck by the realization that the folk mind has subconsciously always recognized their symbolism.

Wammer drāmt fun katze bringt ebber en aeriger līgeschtreit uf wēgich em ebaértich wann si embeisse.

If you dream of cats, and especially if you are bitten by them, you will be the subject of a scandal.

The cat again as the anxiety symbol of sexuality.

Wammer fun milich drāmt fallt mer aérik in lib mit ebber.

Dream of milk and you will fall violently in love.

Our first sexuality is the suckling at the mother's breast. Thus it is very natural that milk should become a symbol of sex, as illustrated in the belief that if one dreams of milk one will fall in love. A different interpretation is suggested by the Teutonic equivalent: "Wenn ein mädchen oft von milch träumst, kommt sie zu fall." When the maiden dreams of milk she is probably dreaming of semen.

Wammer drāmt fun schnē gebts ebbes as em net basst.

Something inopportune will happen if you dream of snow.

A snowstorm is in itself the frequent cause of inconvenience.

Wammer fun oier drāmt, gebts schtreit.

Dreaming of eggs indicates a quarrel.

Because eggs "break" very easily?

Wammer dråmt fun hōch wasser bedeits en dōd.

Dreaming of high water is an omen of death.

Water, the symbol of the mother, becomes also the symbol of death, unconsciously conceived as a return to the intrauterine waters.

Fume dōde dråme bedeit glik.

It is a good omen to dream of the dead.

To dream of death really causes apprehension, since one imagines that his own death is foreboded. But the folk unconscious adopts the clever expedient of suppressing the disquietude caused by these dreams through imputing to them a favorable omen. (Cf. also Freud, "The Motive of the Choosing of the Casket," *Imago*, vol. 2, No. 3, in which he shows how the goddess of death is transformed by human phantasy into the goddess of love.)

Es gebt hochzich wammer dråmt fume dōde.

Dreaming of the dead means a wedding.

Death and sexuality are unconsciously identified, this identification being due to the fact that the climax of coitus resembles a loss of consciousness. Perhaps, however, this superstition illustrates the same mechanism as the preceding,—the counteracting of unconscious anxiety caused by death dreams by the attributing to them of a favorable omen.

Wann em der årsch beisst mēnts en gūt butterjör.

An itching anus indicates a good butter year.

The unconscious association is between butter and feces.

Wammern butze fume inschlichlicht met em finger abroppt un er brennt em net gleicht sell mēdel em wū met selli zeit drå denkt.

If you can snuff a tallow candle with the fingers without burning them, the girl whom you are thinking of at the time loves you.

Fire is the universal symbol of passion, and to be burned by fire is to be unsuccessful in love. But if one's fingers are not burned by the candle one's love is successful and the girl is responsive.

Wammer ame zuk der ofe 's erscht ins haus dut fechte di leit fil.

At a moving, never put the stove into the house first, or there will be many quarrels.

The association is from the stove to "heat" (anger).

Wāer mit feier schpilt pisst ins bett.

If you play with fire you will wet the bed.

The etiology of *eneuresis nocturnus* in sexual phantasy is now well recognized. In this superstition there is shown an unconscious

appreciation of its etiology on the part of the folk mind, the symbolism of playing with fire being manifest.

Wann der ellböge weder rennscht duts so wē as wammer sei mann ferlirt oder as wann em der mann schtaerbt.

A blow on the crazy bone is as distressing as the loss or death of one's husband.

The "bone" is the husband's penis.⁴ Therefore a blow on the crazy bone is compared to the loss (castration) of the husband.

Wann en frå güt feiermache kann grikt si en schmaerter mann.

If a woman can kindle a good fire she will get a good husband.

To kindle a good fire is to awaken a man's passions. If a woman can kindle a fire, can excite passion, she will get a good husband.

Wann en mann güt feiermache kann hot er en schmaerti frå.

If a man can kindle a good fire he has a good wife.

If a husband's sexual passions are aroused easily, his bedmate must be a good, an attractive one.

Wammer am sēfkoche is uns kummt en mannskaerl, muss er si schtaerre, no gebts sēf.

If, when you are boiling soap, a man happens along, make him stir it, or the soap will not come.

The boiling soap is probably the symbol of the semen, which must be produced by the man.

Wann en uf'gebindelt weibsmensch en bām schittelt drākt er.

If a pregnant woman shakes a fruit tree, it will bear.

The woman will transmit her pregnancy to the tree. The tree, "bearing" fruit, is conceived as a woman.

Mer schlakt negel in en bām as net drāge will.

Drive nails into trunks of trees that will not bear.

The nail is the phallus. To drive the nail into the tree in order to cause it to bear is to impregnate it.

Wammer am nagle is un schlecht oft nēbe drā, secht mer als: dir waxt er noch.

If in driving nails you miss them frequently, the saying goes: You are not yet full grown.

After "full grown" we may add the word "sexually." The ability to drive in the nail (penis) is the ability to accomplish coitus.

Wann en bām net drāge will muss mer nei schisse.

Shoot into a tree that will not bear fruit.

This is another impregnation symbolism. "To shoot" is a popular expression for an emission.

⁴ In popular expression an erection is a "bone."

En mēdel kann en bū, un en bū en mēdel, schpīlich mache wann si nanner di hend ine'wennich kitzle.

To arouse a girl's passions a boy should tickle the palm of her hand and vice versa.

This formula embodies a manifest coitus symbolism. That the girl should also tickle the hand of the boy, taking the masculine rôle, illustrates the principle of psychic bisexuality.

En frå in fami'lie umschtede daerf net un'ich re weschlein daerich gradle oder si muss en haert kindbett daerich mache.

A pregnant woman must not pass under a washline for fear of hard labor.

A washline is associated with birth by reason of the fact that it unconsciously suggests the umbilical cord.

En weibsmensch in fami'lie umschtede daerf net u'nichre weschlein daerrich schluppe oder si wikelt irm kind di nabelschnür um der hals.

A pregnant woman must not pass under a washline for fear of winding the umbilical cord about her offspring's neck.

Here we see the complete confirmation of our interpretation of the washline as the umbilical cord.

Röt'hōriche weibslait sin immer schpīlich.

Red-haired women are always passionate.

Red is the universal symbol of sex and passion.

Wammern weibsmensch fegelt im follicht bindelt mer si uf.

Impregnation results from coitus at full moon.

The rays of the moon are impregnating phalli. (Cf. Richard Payne Knight, "The Symbolical Language of Ancient Art and Mythology.")

Wann em der münd uf der ärsch scheint i'berm fegle gebts zwilling.

If the moon shines on your posteriors during coitus the woman will bear twins.

The posteriors are the twins.

En weibsmensch mit me grösse maul hot en grōssi fotz.

A woman with a large mouth has a large vulva.

The mouth is the symbol of the vulva. It is this symbolism which largely enables the "verlegung von unten nach oben."

Sōn grōsser daumenagel as en mann hot, sōn grōsser schpitz hot er.

As the size of the thumb nail, so the size of the penis.

We have as the Teutonic correlate:

An dem daumen (oder nase) des mannes
Erkennt man seinen Johannes.

Both the thumb and the nose may suggest a phallic symbolism. The Pennsylvania German belief probably embodies a distortion, the real indication being the size not of the thumb nail but of the thumb.

Wann en weibsmensch gäern häer'nemme dêtscht un si loost dich net, schlupp drei mōl u'nich me daerneschtok daerich wū óbe zammege waxe is, nō losst si dich.

If a woman objects to a man's advances he should crawl three times under a briar which has taken second root.

The placing of the penis in the vagina is conceived as a sort of taking root. Consequently, a man whose advances are not received and whose coitus wishes do not seem likely of fulfillment, must crawl three times under a briar (perhaps the symbol of the penis) which has taken second root. It is his wish that he may take root as easily as the briar!

Wammern weibsmensch fegelt as ken hōr uf der bussi hot grikt mer di scheiss.

Coitus with a woman devoid of superpubic hair causes diarrhea.

The infantilism of sexuality constantly tends to replace the seminal discharge with infantile equivalents. A man, for instance, who experiences a pollution in sleep will dream that he is urinating. Diarrhea, the discharge from the bowels, may likewise be used as an infantile symbol of the seminal discharge. In the belief that coitus with a woman devoid of superpubic hair causes diarrhea, the association of infantilism involved in the lack of superpubic hair is responsible for the substitution of the seminal discharge by the infantile diarrhea.

Di nacht'gschaerre soll mer an paersching bēm auslère, nō drāge si besser, oder mer soll weder si brunse.

Empty the pot at the peach tree or urinate against it, so that it will bear better.

The tree must be impregnated to bear. Once more, however, there is an infantile equivalent for the seminal emission.

Wammer uf bsuch gēt un shtolpert mit em rechte fūs eb mer ins haus kummt is mer willkomme. Wammer mit em linke shtolpert gengt mer besser wider hēm.

If in going visiting you stumble with the right foot you will be welcome; but if you stumble with the left foot, you had better return home at once.

Right and left are either good and bad or masculine and feminine. Superstitions that illustrate these symbolisms follow.

Wann ems recht ör beisst schwetzt ebber güt fun em.

If the right ear itches, some one is speaking well of you.

Wann ems links ör beisst schwetzt ebber schlecht fun em.

If your left ear burns, some one is speaking evil about you.

Maergets wamner ufschtët muss mer der rechts füß 's erscht
å dü schunscht grikt mer schtreit eb öbed.

Upon getting up in the morning, clothe the right foot first to
avoid a quarrel during the day.

Wann ems recht åk beisst sënt mer ebbes gærn; es links, net
gaern.

If your right eye itches you will see something pleasing; the
left, something disagreeable.

Wann en weibsmensch sich uf di recht seit lëkt noch em fegle
gebts en bü; uf di links, en mëdel.

If a woman lies on her right side immediately after coitus, she
will bear a son; if on the left, a daughter.

Wann en gabel fallt kummt en mannskaerl.

If a fork drops, the visitor will be a man.

The fork, the main utensil, symbolizes the man, while the ancil-
lary knife is the woman.

Wann en gabel fallt wann en weibsmensch ins kindbett kummt
gebts en bü.

If a fork falls when a woman is about to be confined, she will
bear a son.

Wann en messer fallt kummt en weibsmensch.

If a knife is dropped a women will come.

Wann di frå haerr'lich is íberm reide gebts en bü; wann net, en
mëdel.

If a woman is jovial during coitus, she will bear a son; if not, a
daughter.

Wammern kind zum fenschter aus en nei gradle losst gebts en
dīb.

If a child is permitted to crawl in and out through a window it
will become a thief.

Crawling in and out of the window symbolizes thievery.

Wann en dischmesser éberschich uf em disch leit, gebts schtreit
in der familie.

A table knife lying with the edge turned up forebodes a quarrel
in the family.

Sharpness is a natural symbol for quarreling, hostility.

Wanns fil gnebb in der nëts gebt wammer am nëe is schafft mer
amehochzichgled.

If the thread kinks badly in sewing, it is a sign of a wedding.

Quite similarly we speak of marriage as the "holy *knot*," the "holy *bond*."

En bē'i frā is gewēn'lich en gūter feiermacher.

A scolding woman can usually make a good fire.

Scolding is symbolized by fire, through the association with heat or anger.

Wammer feier macht uns will net brenne soll mer drei bēse weibleit nei dū .

If you kindle a fire and it does not burn, write the names of three scolds on a piece of paper and throw it into the fire.

Wammer drāmt mer grēcht der federscht zā geroppt schtaerbt en nēkschter freind.

If you dream of having your front tooth extracted you will lose a near relative.

The symbolism is obvious.

En weibsmensch as di blitz hot daerf net in en gum'mereschtik gē fer drin schaffe oder gummere abroppe, schunscht gēn di gummere dōd.

A menstruating woman should never touch a cucumber patch either to work in it or to pick cucumbers, for the cucumber plants will all die.

The cucumber is the penis, which the woman must renounce during menstruation. The prohibitions which folk belief prescribes for a woman in her periods are equivalent psychologically to the prohibition against sexuality. The object to which the interdiction pertains will often, as in the present instance, bear a resemblance to the penis.

En weibsmensch in ire unreine zeite daerf ken sauergraut ei mache, es halt sich net.

Sourkraut will spoil if made by a woman in her periods.

Wann en weibsmensch ir granket hot un schpilt met me hund beisst er si.

If a woman in her periods plays with a dog, she will be bitten by the dog.

The dog is the aggressive male sexuality.

Wann en weibsmensch in ire unreine zeite en rōsmāeri shtok ā rēkt, gēt er dōd.

If a woman during her menstrual period touches a rosemary it will die.

The rosemary is the flower of the wedding. In a wedding ser-

mon by Dr. Hacket, dated 1607, there is the following passage: "Ros marinus, the rosemary, is for married men; the which, by name, nature and continued use, man challengeth as properly belonging to himself." Once more the male sexuality that must be renounced.

En frå as di blitz hot daerf ken sēf koche.

A woman should not boil soap during menstruation.

The boiling soap is the semen.

En frå as di blitz hot daerf ken kuche bake.

A woman should not do any baking during menstruation.

In the white dough we likewise have a semen symbol.

Wannd en bū mache witt schlōf bei der frå mit de schtibel a un di fār'gēschel in der hand.

If you would beget male children, keep your boots on and hold a carriage whip or blacksnake in your hand during coitus.

All these are phallic symbols. One wishes a child with a penis. Two other formulas for the obtaining of a male child follow; in each case the potent object is a phallic symbol.

Wannd en bū habe witt, palt der hüt uf wannd bei der frå schlōfscht.

To get a male child keep your hat on during coitus.

Wammer di grup'hak unichs bett lēkt gebts en bū.

If you put a mattock under the bed during coitus you will beget a son.

TRANSLATION

SLEEP WALKING AND MOON WALKING

A MEDICO-LITERARY STUDY

BY DR. J. SADGER

VIENNA

TRANSLATED BY LOUISE BRINK

(Continued from Vol. VI, page 449)

The theological student Emil Hahn had, as one of his friends states, "lost life itself over his books and before his merry companions, who would have initiated him into the true enjoyment of existence, crowed many a moral cock-a-doodle-doo of virtue and self restraint." On the ride home to his father and foster sister Rosalinde he was urged by two student acquaintances to a little drinking bout, at which he partook of more wine than was good for him. The two comrades sang the praises of Rosalinde, whom Hahn had left as a fourteen year old girl and who in the two years of separation had blossomed out in full beauty. As Hahn returned to the father's house in a half intoxicated state and met Rosalinde in an adjacent room, he found at once, in contrast to his shyness of former times, the courage to approach her. "Ardently and daringly he embraced her and the passionate kiss which he impressed upon her maidenly lips was followed, as one lightning flash succeeds another, by a second more lingering one, which was reluctant to leave off." After he had for some time, again quite contrary to his custom, held his own place at the large party which his father was giving that very evening, "he felt himself gradually seized with weariness and the lively and excited mood, to which the wine he had enjoyed had awakened him, began little by little to disappear with the intoxication. He made his adieus in a dejected tone and betook himself with heavy, hanging head to his room, there to recover himself through sleep, which he could no longer withstand from his painful state.

"It was late in the night when Emil sprang from his bed. A

vivid dream seemed to have confused and frightened him. He stood half clothed in the middle of his room and stared straight ahead as if trying to recollect himself. Above in the night sky glowed the full round moon with a sharp ray seldom seen and its white silver light pierced directly over the head of the youth walking in his sleep. The room gleamed brightly in the moonbeams trembling with mystery, which had spun themselves out in long, glimmering threads over floor and ceiling. Emil had fastened his eyes upon the great disk of the moon and staggered with uncertain steps to the window to open it." While he stood thus there came a small snow white cat—the cat is well known as a favorite animal of the romantic writers—and spoke to him: "I am come to congratulate you on your bridal night. Yes, yes, I know well that you are married. This is a beautiful night to be married. The moon shoots down right warmly, and its strong shining stings the blood and we cats also feel the impulses stirring in the whispering May night. Happy one, you who are married! Married to Rosalinde!"

"Emil, distracted, clasped his forehead. Everything which he saw about him appeared to him changed and even the inanimate things in his vicinity seemed to have undergone in this moment a magic alliance. Everything, the very table, chair, press looked at him, rocking themselves saucily in the bright moonlight, personally and familiarly, and had to his eyes, arms and feet to move about, mouths to speak with, senses for communication. At the same time a fair picture rose before the youth deep out of the bottom of his heart, at which he smiled longingly. It was the recollection of Rosalinde and her matured beauty. She passed like a burning, ominous dream through his soul and he felt himself drunken, trembling, exultingly united with the proud but now subdued maiden in a love thrilled bridal night. While he was thus lost in thought his look was held chained by a painting, which hung on the wall opposite him. Strange, it was Rosa's portrait and he knew not whether this picture had just now arisen warm with life merely out of the force of the idea which was kindling him, or whether it had actually been formed over there in its golden frame by a painter's hand." Then the cat mewed again: "That is your young wife Rosalinde. The moonbeam chases her; see how its brightness kisses her temples unceasingly. The young woman is queen on her bridal night. We will crown her, all we who are here in this room and owe our life to the brightness of the moonlight night, we will crown her. I present her for her bridal crown burning, tender desires." Then

the May blossoms in the room bestirred themselves and conferred upon her the bloom of fond innocence for her bridal crown. Also the bird in the cage made himself understood: "I give her for her bridal crown the score of my latest melody. Harmony and melody should be the dower of all young brides." Finally a cockchafer also which flew in offered her for her bridal crown "a pair of lovely crickets."

"The dreaming Emil, surrounded by these fairy treasures of the May night, stood in sweet intoxication opposite the glowing picture, bathed in moonlight, of the maiden to whom all this homage belonged. The longer and the more vividly he pictured to himself and leaned toward all the maidenly charms, which had allowed the first passionate wish in the young man's phantasy to blaze up, the more an almost consuming, pounding impatience benumbing his heart, seized him, which he did not know how to explain and had never felt before in his life. Like a seductively sweet poison the delusion imparted itself secretly to him that Rosalinde was his bride, his wife, and that this wondrously beautiful spring night, bright with moonlight, was his wedding night. His heart swelled with mighty, growing desire, youthful passion breathed high in him. Trembling, fearful, wavering, longing, he still felt himself strangely happy.

"Then it seemed to him that Rosalinde's picture began to move, as if the gleaming shoulders lifted themselves gradually and gently at first from it. Then the delicate outline of the bosom rose as the lovely form came forth, the face streaming with love bowed itself in modest shame before him. The form grew larger, rose to full beauty, stretched itself to life size. Smiling, beckoning, gazing at him full of mystery, promising favor and happiness, she took some steps toward him, then fled back again ashamed and as if frightened, floated away with sylphlike movements to the door and remained hidden behind it, yet peeping and looking out at the youth.

"He did not know if he should, if he might follow her. He was drawn powerfully after her and yet he stood still and hesitated. The bright moonlight seemed like a fairy toward one enchanted, to make merry at the loud anxious beating of his heart. He restrained himself no longer; with a passionate movement he hastened with open arms to the beloved apparition, desiring to embrace her, throw himself upon her bosom, breathe out upon her his burning desire. She fled, he followed her. She fled before him, but softly and alluringly and he, intoxicated, rushed after her from room to room

unable to overtake the form flitting on with ghostly swiftness. Like a star drawing him onward she floated there before him, his footsteps were as if bewitched by her ruuning, and thus she led him after her, on and on, through a succession of rooms, so that he marveled and thought himself wandering about in a great, unfamiliar enchanted palace.

"At last he saw her no more, the lovely picture had suddenly disappeared from him. He must however still hasten and hasten, there was no rest for him. He no longer knew himself what he was seeking and what he hoped to find. But now he ran upon a door; it opened and he entered a small, cosy room in which stood a white bed. Seized with a strange apprehension the youth drew back the curtains with bold hand, and looked, astonished, smiling, burning with bliss. There lay a beautiful maiden asleep and dreaming—ah! it was Rosalinde herself. In the sweet forgetfulness of sleep, unveiling herself like the outblown petals of a rosebud, she revealed her most secret charms in lovely fulness to the eye of night. Emil stood before her in the dear delusion of aroused passion and bent over her. 'Is not tonight my bridal night?', thought he. He reflected and the hot tumult of exulting senses tore him irresistibly. Then he flung himself passionately into her arms, pressed his mouth to her mouth in yearning kisses and clung closer and closer to the warm, living delight of her charming form. He dared the boldest work of love. The sleeper did not oppose the daring beginning; in the power of a dream, like him, according to the myth, whom the chaste Luna had seized, she seemed at first to yield softly to the seductive moment. Only a glowing color suffused the tender cheek, a gentle halting exclamation breathed through the half open lips. The bright light of the full moon shone on high with its trembling beams directly over the couch of the maiden.

"Now, now however she awakes from the strange troubled dream. She opens her eyes, she shakes her beautiful head as if she would free herself from the fetters of a dark enchantment. With a loud outcry she beholds herself actually in the young man's arms and sees alas! that she has not dreamed it. Wildly with all the strength of horror she pushes him from her, springs up and stands wringing her hands distracted before him, her fluttering hair only half disclosing her frightened countenance. Then she calls him by name in a tone indescribably piercing, painfully questioning, 'Emil!' He in turn, hearing himself called by name falls at the same moment with a faint sigh swooning to the floor. After a pause

he raises himself up, rubs his eyes and looks wonderingly about him. He cannot comprehend how he has come here. The influence of the moon has permitted the poor night wanderer to experience this adventure. When he was completely awake and had come to himself, he stood up and began to think over his situation. Then his eye fell astonished upon Rosalinde, who continued to stare at him speechless and immovable. Shame and anger adorned with a deep glowing color the injured maiden, whose virgin whiteness had been sullied by the strange events of this night. A dark, frightening recollection of what had taken place flashed now like a remote, faded dream into Emil's consciousness. The alluring spirits of the night, which had buzzed around him, now mockingly stripped from him the deceitful mask.

"Go, go, go!" called Rosalinde finally, who could no longer bear his look. "Go!" she called and stretched out her hand with a passionate movement toward him, as if she would with it jerk a reeking dagger from her breast. "Go, go!" she repeated, sobbing and beseeching. Then she hid her aching head with a loud outbreak of tears. Emil slipped away heartbroken and in despair. He was in such a state, when he reached his own room, that he would have put a ball through his head, had there been at that moment a pistol at hand." How Rosalinde then became pregnant and in spite of her resistance toward Emil, still married him to reestablish her honor, how though after the wedding feast two acquaintances of the young husband, whom he had not invited, played him so mischievous a trick that he lost his reason in consequence, that deserves no further rendering.

We find here also as the nucleus of moon walking, when we strip from the foregoing all its mystical setting, the longing to approach the love object and there to be able to indulge oneself without punishment because it is done unconsciously. The literary historian Richard M. Meyer regards it quite correctly: "Theodor Mundt believed that he had emphasized something new in his way of presenting it. 'The influence of the moon had caused the night wanderer to undergo this adventure.'" To be sure Mundt attributes all sorts of mystical-romantic rubbish to the action of the heavenly body.

"DER PRINZ VON HOMBURG," by Heinrich von Kleist.

Heinrich von Kleist also like Ludwig carried night wandering and moon walking into material at hand. We know that Kleist not

long before the origin of the "Prinz von Homburg" under Schubert's influence occupied himself very much with the "night side of the natural sciences" and Wukadinovic has made it also apparent that the poet went still deeper, back to one of Schubert's sources, to Reil's "Rhapsodien über die Anwendung der psychischen Kurmethode auf Geisteszerrüttungen."²⁷ There he found a number of features which he then interwove into his drama, although by no means all that he permitted his moonstruck hero to do. The matter of the drama is presumably so well known that I content myself here with giving the mystical setting and the beginning and end of the action.

Wearied with a long ride, the Prince von Homburg throws himself down to sleep that he may obtain a little rest before the great battle in which he is about to engage. In the morning when they seek the leader they find him sitting on a bench in the castle park of Fehrbellin, whither the moonlight had enticed the sleep walker. He sits absorbed with bared head and open breast, "Both for himself and his posterity, he dreams the splendid crown of fame to win." Still further, the laurel for this crown he himself must have obtained during the night from the electoral greenhouse. The electress thinks, "As true as I'm alive, this man is ill!" an opinion in which the princess Natalie concurs. "He needs the doctor." But Hohenzollern, his best friend, answers coolly, "He is perfectly well. It is nothing but a mere trick of his mind."

Meanwhile the prince has finished winding the wreath and regards it idly. Then the elector is moved to see how far the former would carry the matter and he takes the laurel wreath out of his hand. "The prince grows red and looks at him. The elector throws his necklace about the wreath and gives it to the princess; the prince stands up roused. The elector withdraws with the princess, who holds up the wreath; the prince follows her with outstretched arms." And now he betrays his inmost wish, "Natalie! my girl, my bride!" In vain the astonished elector, "Go, away with you!" for the prince turns also to him, "Friedrich, my prince, my father!" And then to the electress, "O my mother!" She thinks wonderingly, "Whom is it he thus names?" Yet the prince reaches after the laurel wreath, saying, "Dearest Natalie, Why run away from me?" and really seizes her gloves rather than the wreath. The

²⁷ Rhapsodies over the Employment of the Psychical Method of Treatment for Mental Disturbances." See Critical Historical Review by W. A. White, Journ. Nerv. and Ment. Dis., Vol. 43, No. 1.

elector however disappearing with his retinue behind the gates calls to him:

"Away, thou prince of Homburg, get thee back,
Naught here for thee, away! The battle's field
Will be our meeting place, when't pleases thee!
No man obtains such favors in his dreams!"

"The prince remains standing a moment with an expression of wonder before the door, then pondering descends from the terrace laying his hand, in which he holds the glove, before his forehead, turns as soon as he is below and looks again toward the door." Out of this state the Hohenzollern returning awakens him. At the word "Arthur" the moonstruck prince collapses. "No better could a bullet have been aimed." Afterward of course he makes up some story in regard to his sleep walking, that he had slipped into the garden on account of the great heat. Only the princess's glove recalls to him what has happened in his sleep:

"What is this dream so strange that I have dreamed?
For all at once, with gold and silver gleaming,
A royal castle flung its portals wide.
While from the marble terraced heights above
Thronged down to me the happy dancers all;
Among them those my love has held most dear.
Elector and electress, and—who is the third?
—What name to call her?"

For the name of the princess there is amnesia, as well as for the reason for his moon walking. Then he continues:

"And he, the elector, with brow of mighty Zeus,
A wreath of laurel holds within his hand.
And pressing close before my very face
Plucks from his neck the chain that's pendant there.
His hand outstretched he sets it on my locks,
My soul meanwhile enkindled high."

Now again the complete forgetting of the loved one's name. He can only say:

"High up, as though to deck the brow of fame,
She lifts the wreath, on which the necklace swings,
To crown a hero, so her purpose seems.
With eager movement I my hands outstretch,
No word, mere haste to seize it in my grasp.
Down would I sink before her very feet.

Yet, as the fragrance over valleys spread
 Is scattered by the wind's fresh blowing breath,
 Along the sloping terrace flees the throng.
 I tread the ramp—unending, far away
 It stretches up to heaven's very gate,
 I clutch to right, I clutch to left, and fear
 No one of all the treasures to secure,
 No one of all the dear ones to retain.
 In vain—the castle's door is rudely closed;
 A flash of brightness from within, then dark,
 The doors once more swing clatteringly together.
 And I awaking hold within my hand
 Naught but a glove, alas! as my reward,
 Torn from the arm of that sweet dream caught form
 A glove, ye Gods of power, only this!"

It is evident that there is complete memory of the latter part of his night wandering up to the name of the beloved maiden, although he thinks, "One dumb from birth to name her would be able!" Only once, when he was dreaming by himself, he was on the way toward recollecting the repressed name. He turns even to the Hohenzollern:

"I fain would ask you, my dear friend,
 The electress, her fair niece, are they still here
 The lovely princess of the House of Orange,
 Who lately had arrived at our encampment?"

But he was cut off briefly by his friend, "Eh, what! this long while they've been gone." The same friend had however to explain in detail later, when he appeared before the elector in behalf of the prince condemned to death:

"When I awoke him and his wits he gathered,
 A flood of joy the memory roused in him;
 In truth, no sight more touching could you find!
 At once the whole occurrence, like a dream
 He spread before me, drawn with finest touch.
 So vivid, thought he, have I never dreamed.—
 And firmer still within him grew belief
 On him had Heaven a favoring sign bestowed;
 With all, yes all his inner eye had seen,
 The maiden, laurel crown and noble jewels,
 Would God reward him on the battle's day."

We see here plainly that the kernel of the supposed dream belonging to the night wandering is wish fulfilment, desire for glory

and the hand of the beloved. It agrees very well with this conception that the prince himself takes the laurel from the gardener's forcing house to wind a wreath of honor for himself. He looks at it with admiring eyes and puts it upon himself, playing the rôle of being beloved, only the elector and Natalie come in to interfere. The princess and the laurel, also love and fame really hypnotize him and draw him magnetically. The prince follows them both with outstretched arms until the elector and Natalie disappear behind the gates. It seems to me very significant that not long before the creation of this drama a crowning with laurel at the hands of a loved one had actually taken place in the life of the poet and that, as it is now generally admitted, Kleist himself stood as the model of the prince. "Two of the smallest, daintiest hands in Dresden," as Kleist relates, crowned him with laurel at a soirée in the house of the Austrian ambassador after the preliminary reading of the "*Zerbrochenen Kruges*," "*The Broken Pitcher*." These daintiest hands belonged to his beloved Julie Kunze, to whom Dame Rumor said he was engaged. Wukadinovic defines quite correctly the connection of the drama with its autobiographical meaning: "As the poet sees the ideal of love arising next to that of poetic fame, so he grants to the ambitious prince, who exhibits so many of his own traits, a loving woman standing at his side, who rewards him at the close with the wreath.

The matter goes yet much deeper. The prince says of the elector: "Plucks from his neck the chain that's pendant there. . . . My soul meanwhile enkindled high." The laurel attains a further value for the prince, because the elector binds his own necklace about it. The latter is continually taken by Homburg as the father, to which a number of verses testify. Since the prince unmistakably stands for the poet, it cannot be denied that Kleist had desired the reward not only from the beloved one, but this still more with the express concurrence of the father. In the beginning to be sure he is repulsed by him, "Naught here for thee, away!" and later on account of his disobedience is even condemned to death.²⁸ He was not only pardoned, however, after he had acknowledged his wrong and recognized his father's judgment as correct, but when he believed his last hour had struck, he was bedecked with the wreath which he desired and on which moreover his elector's chain hangs. Still further, the latter, the father himself, extends the laurel to

²⁸ It is significant to compare here the Consul Brutus, who permitted the execution of his sons.

Natalie and leads the beloved to him. It is beyond question that love is the chief motive of the moon walking of the prince von Homburg, love to a woman as well as a homosexual tendency otherwise authenticated in the case of Kleist. Only it appears here closely amalgamated with desire for fame, something completely unerotic, and with the sexual, as we have found it so far regularly in night wandering and moon walking, quite excluded.

We will attempt to get more light on the last two points. The striving after poetic fame does not remain with our poet within the usual, normal limits but becomes much more a peculiar neurotic characteristic. No less a hope for instance had Heinrich von Kleist than with an unheard of creation to strike at Sophocles, Shakespeare and Goethe and concerning the last named he uttered this audacious sentiment, "I will rend the crown from his brow!" Since he fails to attain this goal in spite of repeated most earnest onslaughts, he rushes away to die upon the battlefield. He writes to his sister, however, "Heaven denies me fame, the greatest of earthly possessions; I fling back to it all else like a self willed child!"

What lay in truth behind that unattainable goal that Kleist tried again and again to carry by force? He himself confesses that it was not the highest poetic art or at least not exclusively so. Otherwise Kleist would have been able to content himself with his so commanding talent and with that which he was able to accomplish with it, like so many other great poets. Let us not forget that he sought to outdo especially the three greatest. Therefore I think, in accordance with all my psychoanalytic experience, that Sophocles, Shakespeare and Goethe are together only father incarnations, that Kleist also wanted to remove the father from the field. One has a right to definite surmisings on the basis of various works of Kleist, although nothing is known to us of the poet's relations to his parents. The incest motive is one of the chief determining factors of artistic creation, as Rank has outlined in his beautiful book.²⁹ It is in the first place the desired and striven for incest with the mother herself, in the way of which the father naturally stands. The poet realizes in the freer land of poetry what is impossible in life, by displacing it over upon a discovered or given material.

I discussed in a larger work,³⁰ previous to Rank's book, how

²⁹ Otto Rank, "Das Inzest-Motiv in Dichtung und Sage," 1912, Franz Deuticke.

³⁰ "Heinrich von Kleist. Eine pathographisch-psychologische Studie," 1910, J. F. Bergmann.

Heinrich von Kleist made the incest phantasies of his childhood the foundation of many poems. So for instance the Marquise von O., assaulted in a fainting fit, is protected from the foe pressing upon her by some one who loves her and will subsequently surely marry her. I need hardly explain that the evil one who will positively force himself upon her is the father, from whom the son defends the mother, that he may subsequently woo her. It is again only the poet himself who sets himself as a youthful ideal god in place of the aging father, as Jupiter descended from his throne renewed in beauty and youth according to his divine power, to visit Alcmene in the form of her spouse Amphitryon. In the "Zerbrochenen Krug" (Broken Pitcher) the judge breaks violently into the room of the beloved one—a typical symbol for one's own father who is also in fact the child's first judge—and is driven out by the rightful lover.

The objection need not be made that the poet has simply held to his pattern. The choice of material betrays the purpose, which frequently remains unconscious. What, we may say, impelled the poet although he wished to translate it wholly, to take up Molière's *Amphitryon*, one of his weakest productions too, and then change it in so striking a fashion? Quite unlike the French version, Jupiter becomes for Kleist the advocate with the wife-mother:

"What I now feel for thee, Alcmene dearest,
Ah, see! it soars far, far beyond the sun,
Which even a husband owes thee.
Depart, beloved, flee from this thy spouse,
And choose between us, either him or me.
I suffer with this shameful interchange,
The thought to me is all unbearable,
That this vain fellow's been received by thee,
Whose cold heart thinks he holds a right o'er thee.
Oh! might I now to thee, my sweetest light,
A being of another sort appear,
Thy conqueror since the art to conquer thee
Was taught me by the mighty gods."

In truth Kleist, like every other poet, chose the most of his material in accordance with unconscious wishes, where beyond all else the mother complex presses for poetic expression.

Let us apply once more that which has been so far discovered to the "Prinz von Homburg." This is rendered yet more easy from the fact that the electress is repeatedly designated by the hero as "Mother." His real mother had indeed at her death delivered

him over to the friend of her youth with the words: "Be a mother to him when I am no longer here." And the electress had answered in similar strain, "He shall be mine as if my own in birth!" But since on the other hand Natalie also addresses her repeatedly as Mother as she does the elector as Father, so Natalie is Kleist's beloved sister in disguise. The poet would desire the laurel wreath also from his own sister. Why then the father's acquiescence? If we now appeal to our psychoanalytic experience, this teaches us that regularly the sister incest represents a later form of the older and more serious mother incest. The boy, who first desires the mother, satisfies himself later with the less forbidden and more easily accessible sister. All poets follow very significantly this psychoanalytically established relationship, as Rank³¹ has recently convincingly shown. The poets so often represent this, that the phantasies and wishes are displaced from the mother to the sister or they are split up between mother and sister, which then makes their origin especially clear.

The latter is also the case with Kleist in the "Prinz von Homburg." He takes for the mother he desires, at one time the electress, at another time Natalie, "his girl, his bride."³² It agrees strikingly also that the prince in the fear of death expects to be saved only by the electress, also the mother, from the punishment with which the elector father threatens him. So a child who knows no way out for himself, no help any more, flees to his mother. Such an unusual, shocking fear of death on the part of a field officer needs explanation. It is nothing else than the child's fear in face of the stern parent. It is further overdetermined in an infantile way. In the drama the prince for a long time does not believe in the grim seriousness of his position. The elector father will only put him to the test. The sudden transition to frantic fear follows first when the friend informs him that Natalie has sent back the addresses carried by the ambassador, because she is betrothed to the latter. This would have so roused the elector against him. From this time on the prince—and the poet—holds everything as possible and is ready to sacrifice even the hand of the beloved for his life.

A second determination likewise is not wanting, which is also infantile. Freud has shown in the "Interpretation of Dreams"

³¹ *L. c.*

³² It is now plainly understood that the prince can name among the dear ones who appear to him the elector and the electress, also his mother, but not the third, who is merely a split-off from the latter, at bottom also identical with her.

that the child does not at all connect the ideas of older people with the words "death" and "to die." He knows neither the terror nor the shuddering fear of the eternal nothingness. To be dead means to him merely to be away, gone away, no longer to be disturbed in his wishes. For his slight experience has already taught him one thing, dead people, as perhaps the grandparents, do not come back. From this it is only a step that the child sometimes wishes death to his father, when the latter disturbs him. Psychoanalysis tells us that this is not perhaps a shocking exception but a matter of everyday occurrence. Such thoughts are touched upon in the "Prinz von Homburg." The false report has come that the elector father has been shot and Natalie laments, "Who will protect us from this world of foes?" Then is the prince ready on the spot to offer his hand to the orphaned girl, also apparently to her mother. A child wish comes to fulfilment, the setting aside of the father who interferes with his plans for the mother. When the man believed to be dead nevertheless returns, he pronounces, as we can understand, the sentence of death upon his treacherous son. Only when the latter had acknowledged the justice of the sentence—I might almost have said, after he had asked forgiveness, is he not only pardoned but more than that recompensed, while now the father voluntarily grants him his wish.

It seems to me significant that Kleist freely introduced into his drama the complete condemnation to death as well as night wandering and moon walking. In the first point he had turned tradition quite to its opposite. In the original the great Friedrich relates that on the triumphant battle field the elector has already forgiven the prince that he had so lightly risked the welfare of the whole state: "If I had judged you according to the stern martial law, you would have forfeited your life. But God forbid that I should sully the brightness of this day by shedding the blood of a prince, who was once the foremost instrument of my victory." Personal reasons, and, as we know from psychoanalysis, these are always infantile reasons, must have been involved when Kleist incorporated this directly into his poetry and yet in so striking a fashion. Some of these reasons I have been able to set forth above.

It is now clear that the apparently asexual desire for fame does not lack its erotic foundation. The desire for fame is so greatly exaggerated in Heinrich von Kleist that he will do no less than tear the laurel from Goethe's forehead, because in his infantile attitude he hopes through an unheard of poetic activity to supplant the father

with the mother. After the shipwreck of his masterpiece, the Guiskard material, he longed for death because life had no more value for him, but he finds later in the "Prinz von Homburg" a happier solution. For not only does the mother herself now crown him but does it with the father's affectionate blessing. And the old theme of night wandering and moon walking, that is climbing into bed with the loved one, finds its place here although in an opposite form and under a certain sexual repression. The child does not come to the mother but she to him and places the longed for crown upon his head even with the concurrence of the father. Also the fact that the prince transgresses the elector's commands as the result of his moon walking, to which the prince is subject, must somehow; at least by analogy, have been created from the poet's own breast. Nothing is said about this in regard to Kleist, of whose inner life we know so little. Yet his very great interest in noctambulism and similar "night sides of the human soul," as well as his exceptional understanding of the same, show that he at least must have possessed a disposition toward it. It should be emphasized once more in conclusion that the moon walking in the "Prinz von Homburg" does not lack the infantile sexual root, nor is the corresponding erotic purpose wanting, which we have always found, heretofore, to come to the loved one without being held responsible.

"Das SÜNDKIND," by Ludwig Anzengruber.

"Das Sündkind" ("The Sin Child") by Anzengruber (in the first volume of his "Dorfgänge") tells of an apparently non-sexually colored wandering by moonlight. There a 45-year-old pitch worker, the mother of twelve children, who had all died except the narrator, and for three years a widow, had become pregnant with a "sin child" whose father no one would acknowledge himself. She had always been a discreet woman, and was almost equal to her son in her work, although he at thirty years old was at the height of his manly strength. She had always been as exemplary in love as in her work, a combination, as we know, not rare to find. Having matured early she was with her first child at the age of fifteen and when she was a widow "the people could not wonder enough how long it would be before she showed her age." Not rarely "love" suddenly overcame her and even toward her grown son she could occasionally make quite "God forbidden" eyes. One might almost draw the conclusion from the following circumstance that he also was more deeply dependent on the mother than he might acknowl-

edge to himself. Left alone with her during her confinement, he was not able to look at her but drummed on the window pane and became more and more confused although "God knows, there was no call for it." Then he turned around with his face burning red and said, "You ought to be ashamed, Mother, you ought to be ashamed!" Soon however not only remorse seized him but he began to curse at the folk, who see in the infant not his brother but only the "child of sin." "Do you think for a moment that I would bear a grudge against the little innocent worm? Curse you, anyone who would separate the children of one mother from each other!" After he had lost the love of his youth in earlier years, he had no more interest in women but dwelt with his mother alone on the land which belonged to the family. Later Martin toiled early and late for the illegitimate child Poldl, as if he were its true father, for whom moreover he never might make inquiry.

When Poldl was perhaps sixteen years old, his mother's health began to fail and with her anxiety at approaching death she began to be concerned for her soul, which she, according to human custom, expressed as care for her illegitimate child. He should dedicate himself to the Lord, should become a clergyman, by which he should remain spotless. Martin, with keen insight, thought thus, "That is indeed the easiest way to get rid of one's own sin, to let some one else atone for it" and feared it might go hard with Poldl, hot blooded by inheritance, but he had no effect upon the mother, who was supported by the boy's guardian. Poldl also did not permit himself simply to be talked of by her, but applied himself ever more deeply to his future sacred calling, especially since all the people of the place already paid court to him as if he were even now an ordained clergyman. "Soon he had no other thought than of his future holy office and he might stay or go where he would, for nothing was for him too good or too bad to remind him of it." "He strolled about one entire summer," Martin tells us, "and did not condescend to the least bit of work but when I was out with the farm hands making hay in the meadows or reaping in the field, it very often happened that he rushed unexpectedly out of the bushes and began preaching to them. This seemed quite right to the lazy folk, they would let their work lie and would stand gathered about him and listen devoutly to him and I could not take ill their so excessive piety. The mother thought as they did and found that his absurd preaching there went straight to her heart."

We will stop here a moment. What drove Poldl so to the

priestly calling, what made him so intent upon it? We might mention in passing the vanity and the high sense of importance, which is created by the desire in the sixteen year old boy after the most reverend calling. Yet, though I would in no way undervalue his ambition or the satisfaction of a so pleasantly tickled vanity, yet decisive and determining these can scarcely be. Strong motives must govern in order to explain more completely such an impulsion. When Poldl strode over the fields and began to preach, "At that time the Lord Jesus spoke to the disciples . . .," then he is indeed not far from conceiving himself as the Holy One and his mother as the Virgin Mary. Jesus had offered himself for the sins of man, as he now for the sin of his mother. According to this it is nothing else than his love to the mother which drives him to the sacred office, in which it is not to be forgotten that such a love, which leads to a thought obsession, is in the light of experience never without the erotic.

This mingling of sensuality and love to the mother, and to an older woman who could be his mother, shows itself still more clearly two years later, when he has a holiday from the seminary for a few days. He finds at home a buxom picture of a woman, a relative on a visit, almost twice as old as he, the very essence of cheeriness and health. "The boy clung closest to her. In spite of his eighteen years he still seemed childish enough and this he turned to account, and 'played the calf with her,'" to use the excellent word of the poet.

Six years later Poldl was appointed to assist an invalid vicar, in whose home a regular vicar's cook kept house with her sixteen year old girl, whom she had from the old vicar. In the same year Poldl's mother was laid to rest and her son appeared at her funeral, where the robust peasant girls and maidens pressed themselves upon him. But he "withdrew shyly from every one of them and gave his hand to no one, as he obligingly might have done. He has always before this appeared like milk and blood," thought Martin, the anxious one, "now he has an unhealthy look, no color, sunken cheeks, and his eyes are deep within, he stares at the ground and cannot bear to have a stranger look at him. It does not please me."

All this is clear and transparent to the physician. In the young man now twenty-four years old the inherited blood began to make itself felt, and at the same time the cook and her daughter let no stimulus be wanting. He suffered under his self restraint, grew pale and hollow and because only his actions remained chaste but

not his thought, he could no more look freely upon a woman. When he now preached in the pulpit, he spoke of the devil as the tempter and of all his evil suggestions. He could declare what evil thoughts come to a man and in closing he threatened his flock most earnestly that the devil would carry them all away together. We know well that no sins are more condemned than those which one holds himself capable of committing or which one would himself most gladly commit if only one dared.

The young priest owed it to a great love which he felt for the miller's daughter that he kept himself pure at least in body. So much the more was the vicar's cook intent upon bringing about his downfall through her girl. Then they could again rule at the vicarage, since the old vicar's days were numbered, when Poldl came into the fat living left vacant. It was at the burial of the old priest where Poldl delivered at the grave the funeral oration for the dead, and endeavored to lay the good example which the old man had given upon the hearts of his flock. As he lifted his eyes once and caught those of the miller's Marie-Liese, who was listening so devoutly, not taking her eyes from him, he suddenly remained stuck in the midst of his speech and could find his place in the text again only with difficulty. Was he not able to maintain before her pure glance the fiction of a noble priest, did it come to his consciousness that he was wandering in the same paths on which the other had been most severely wounded? Something of this the miller's daughter seems to have had in mind, for as she later begged his pardon for having confused him by staring at him, at the same time she advised him not to have anything to do with those at the vicarage. The vicar's daughter, who had stolen up unobserved, shook her fist at them both, while her mother drew Poldl later into a corner to give vent to her feelings, "You cannot have the miller's daughter and do not for a moment believe that she would be willing to have you."

On his death bed in the lesser parish, which he held later, he complained to Martin, "I should never have been a priest"—with his inherited passionate blood, in spite of his mother's urging and his love to her. "Martin; you have no idea how hard it is to run caught in a sack; it costs a deal of trouble to keep oneself upright. If one does not twist about one falls into it. The cowl was such a sack for me. . . . Brother, I have unwittingly fallen into disgrace as a wild beast into a trap, and I am more ashamed of it perhaps than the worst sinner of that which he has done deliberately

and maliciously. I would not have stayed in the trap, could everything at first only have remained secret, so that no one would have been afraid to extend a clean hand to me, by which I might have found myself and might again belong to the world and everything. But that the others knew right well and they wanted me for themselves and therefore they have behaved without fear or shame so that soon everything was free and open to all Rodenstein from the forest house at one end to the mill at the other. From that time on I have seen no friendly eye, and the blue, yes, the blue eyes (of the miller's daughter) were always turned defiantly away from me. And because she was unkind to me she became all at once kind to some one whom she formerly could not bear. The folk shook their heads and prophesied little good for her. So the time came when I must come here to this parish. There lay upon me what can soon crush one to the ground, for peace and honor were squandered and those who had won them from me hung like chains upon me and the bit of sunshine that I had had in life I had to leave behind in Rodenstein. When however concern for her to whom I owed the bit of happiness was joined to this, I broke under it and then they took me and brought me here and I let myself be brought."

So had he truly become a child of sin with the feeling of lost purity and a great consciousness of guilt upon his soul. And that he had not merely squandered his own honor and peace but had also dragged the beloved to harm, so that she must have doubts of her purity, this does the rest for him and makes him the willing play ball of the parish folk. From the first day when he took over his new charge, he began to wander in the full moonlight up to the ghostly hour of midnight. At the stroke of twelve he went to the pulpit, over which a bright moonbeam lay, which also lighted up his face as bright as day. With closed eyes he knelt in the pulpit, "his folded hands before him on the upholstered border, the head bowed upon it as if in quiet prayer to collect himself as usual before the sermon. All at once he raised himself, bent forward a little as if the pews were full of people and he wished first to look them over, then he threw his arms to either side and stood there like one who would say, 'Strike me dead, if I have offended you, but I cannot do otherwise!' He did not say this but in a voice as of one speaking in a dream he uttered the words, 'I know of nothing!' And then once more—his hands extended toward heaven and spread open, as if he would show everything to all within or about the church—'I know of nothing!' Afterward he turned and went."

In this classic picture of the brother are some features of a new sort. Above all, sexuality appears only incidentally to play a part, in so far as it awakens the latent tendency to moon walking. Poldl begins to wander at midnight after the miller's daughter is lost to him and he is tortured by anxiety for her future. Otherwise he does what so frequently is done by the moon walker, he carries out the apparently harmless activity of the day as he prays in the church before an imaginary audience. At least he truly imitates the formalities with which prayer begins, though the conclusion does not accord with the beginning. It sounds like a justification before the folk of Rodenstein, who have taken offence at his action, that he stands there in Luther's place as one who cannot do otherwise though one strike him dead. At the same time the repeated outcry at the end, "I know of nothing, I know of nothing!" smacks not only of a denial that he did not know perhaps why Marie had fallen into disgrace, but suggests the directly infantile. Thus a child insists, when it is reproached, that it has done nothing.

Let us take up again the threads of our narrative. Poldl faded day by day under the pressure of his heavy burden of soul. At last there remained nothing else for him but to let them write to his brother that he lay sick and wished to see him. As Martin entered the sickroom Poldl stretched his lean arms toward him, breathed a heartfelt cry and began to weep aloud like a child. "You are like a father to me, Martin, you are like a father to me!" And from time to time he added, "Forgive me!" Then he stroked Martin's rough hands, "the hands which had toiled for his daily bread when he was a boy." And now he poured forth his confession. He should not have become a priest, then the people of the parish would have remained strangers to him and he perhaps would have succeeded to the Rodenstein mill. His entire concern centered itself about this, that he had not only lost Marie-Liese but was also to blame for the overthrow of her happiness. He related to his brother how the parish folk had apprehended him, so that he was covered with shame, how they all hung about the great bell of Rodenstein until finally the miller's daughter turned from him and to another. After the confession was made Poldl fell asleep contentedly, yet only to wander that very midnight. The invalid was very ill, when Martin talked with him again the next day. And suddenly he began to speak of the days of his childhood and it was remarkable to the brother "how he had remembered the most trivial thing in regard to it and it seemed to me as if he himself often wondered at

it in the midst of his speech. Bit by bit thus he took up his life and we talked together of the time when he ran about the sitting-room and the court in his little child's frock, until the time when he went to school, to the seminary, to Rodenstein. . . . The sun had set when with our prattle we had come to the place where we were, at Weissenhofen. 'That's the end,' I said, 'and there remains nothing else to tell.'—'Yes, yes,' said my brother reflectively, 'that's the end,' and there remains nothing more to tell." Soon he noticed how truly Martin had spoken in every respect, for the end had come for him now physically. With a blessing on his lips for the newly won brother of his heart, he laid himself down to sleep. "It had become still as a mouse in the room. After perhaps a quarter of an hour I heard him say, 'Yes, yes, were we now together, only you must not hold me so tightly to your breast.' With this he threw himself suddenly over to the right, drew a deep breath, and it was over."

Let us consider once more the circumstances of the moon walking which accompanied this. He begins with this after his removal from Rodenstein and from his heart's beloved. There had preceded the grief over his wasted honor and his forfeited peace, the pain at the loss of the miller's daughter and, which is rather conclusive, the torturing regard for her future, which completely paralyzed his will power. The latter point is somewhat remarkable. For at bottom it was never said that her marriage was unhappy. The people had shaken their heads before it, only, and prophesied nothing good. When Martin fourteen years after the death of his brother meets Marie-Liese at his grave, she has become a handsome woman and has been a widow for eight years but is well poised mentally and lives for her boy. In Poldl's concern the wish must indeed have been father of the thought. If he could not have his treasure, then she should not be happy at the side of another man. Yet apparently this does not refer alone to the miller's daughter. Psychoanalytic experience teaches that where the reaction manifests itself all too strongly this happens because it is not merely a reaction to a present, but above all to a long past experience, which stands behind the other and offers first the original actual tonal background. Only apparently is the effect too strong, if we measure it merely by the actual cause, in truth however the action corresponds to all the causes, that is the new added to the old.

We can say further, if we apply this experience to the poet's narrative, Poldl had not merely lost the miller's daughter forever

by entangling himself with the vicar's daughter, but far more another, the one for whom he had entered orders. The mother had said to Martin, "There is only one way, one single way by which my boy can be saved from ruin and I can obtain peace and forgiveness from my sin." This task, to atone for the mother by a holy life, had not prevented him from a passionate love for Marie-Liese or from an intrigue with the pastor's daughter, yet, since he had on the latter's account lost his purity, something else was also laid waste thereby, that which had given peace to him and a purpose to his muddled life, the love for his mother. As he tarried already half in the other world, his last words were, "Yes, yes, were we now together, only you must not hold me so tightly to your breast." This had the mother in her tenderness done to her little boy. We see here the regression to the infantile, to a primitive child libido.

The matter can be followed still further. The walking by moonlight itself did not begin, in spite of every predisposing cause, until Poldl was connected with the new parish and no longer shared the same locality with his beloved. It is not revealed whether the pulpit of the Weissenhofen church looked perhaps in the direction of Rodenstein or not. It seems to me significant that the pastor's daughter crept after Poldl all night long, not perhaps merely the first time, as if she suspected his hidden erotic or feared even that he might go out toward Rodenstein. He must also every midnight establish the fact that, in spite of his sins of the flesh, he considered himself still worthy to be a priest. For the same reason he himself read the mass every day until near the end. Indeed he read this not merely in the daytime but also at midnight when other priests sought rest. And by his behavior in sleep walking it was as if he wished each time anew to justify himself before his Rodenstein parish, and especially before his beloved. The Luther attitude referred to the former, "Though you slay me, I cannot do otherwise!" the outspoken infantile expression, the only words which he actually speaks, "I know of nothing!" is for the latter. Thus a small boy protests his innocence when any one faces him with a misdeed. It was as if he wanted to go back to his beloved, to Marie-Liese, as if to his own mother.

Again we find libidinous and infantile causes as the starting point of moonlight walking and sleep walking. Only the erotic no longer appears so openly as with the other poets but receives a certain disguise. Yet brother Martin, the philosopher of life, recog-

nizes clearly the kernel of the matter: "So I had also to witness the end with him, as with so many of my brothers and sisters. But I still think today this need not have happened, if the mother had permitted him his life as it would have been lived out freely by himself. First she should not have counted it so great as sin, for otherwise there would have been no pitch worker Poldi in the world. Although she thought of it within herself that it was a sin, she should have so looked upon it that she could have settled it with the Lord God. Ah yes! he had to go about in the cowl, which had become a greater sack than a farmer's jumper and there all the sins of others enter, but if no one shall commit one in his own right, how would one find shelter for all these? If I had only at that time been obstinate about the planning of this thing, I would have foreseen the wrong of it and have known that the mother was an old woman, and with many conscience grows when reason is going to sleep. Faith, honor and peace he would never have squandered, for the farmer's position does not play with so high a stake. Still today the little fellow runs gaily about the yard under my eyes. . . . Ah, you poor sin child, how wantonly was the joy of living destroyed for you!"

"MACBETH," by Shakespeare.

As I now undertake the analysis of the case of Lady Macbeth, I stand not only before the last but the most difficult portion of my work. Here indeed everything sexual and the erotic itself seem to be quite excluded; and my attempt appears to fail in both directions, in the sexual as well as in the infantile, to apply to Shakespeare's heroine what my psychoanalytically treated cases, as well as all those others from literature have furnished. The poet has devoted no more than one single scene to this entire sleep walking including the grounds for it, and he has said as little of Lady Macbeth's childhood as of her sexual erotic life. Our knowledge of Shakespeare's life is above all so meager, if we turn from the case to the poet himself, that the difficulties tower in our way almost mountain high. The reader will in this case, which presents itself so unfavorably, have to expect neither that certainty nor even that high degree of probability of results, which the earlier examples gave us. Here through no fault of mine all aids to interpretation are wanting. I should consider it as something accomplished if the reader did not say at the close, "The case of Lady Macbeth contradicts all that has been heretofore discovered," as it will appear at first.

We will begin with the literary source for Macbeth, Holinshed's "History of Scotland."³³ Shakespeare confined himself so closely to this that he took over accurately, even to the dialogue, whole scenes into his tragedy. The deviations are for this reason so much the more interesting. In the chronicle Macbeth is simply the tyrant. At the very beginning it is said of him, "he would certainly have been held as the most worthy of rulers, if his nature had not had so strong a tendency to cruelty." His cruelty is frequently emphasized, both at the bier of the dead Macdowald and toward the dwellers in the western isles, who "called him a blood-thirsty tyrant and the cruel murderer of those to whom the king's grace had granted their lives." Finally also in the camp of the Danes when they were overcome "he wrought such havoc upon all sides without the least resistance that it was terrible to look upon." A change seems however to have taken place in his character when, after the murder of Duncan, he had seized the kingdom for himself. "He began to reform the laws and to root out all the irregularities and abuses in the administration." He freed the land for many years from all robbers, guarded most carefully the church and clergy, and, to put it briefly, was looked upon as the defender and example of everything blameless. He established also many good laws and ruled the kingdom for ten years with the greatest wisdom and justice.

"This apparent equity and zeal for all that is best was however merely hypocrisy; he wished only to win the favor of the people. Tyrants are always distrustful, they are always afraid that others will rob them of their power by the same unrighteous means by which they themselves have succeeded. As soon as Macbeth discovered any plans against himself, he no longer concealed his intentions but practised and permitted every kind of cruelty." At first the words of the three sisters of fate lay always in his thoughts. In order to attain to what they had prophesied he was willing to have Banquo and his son murdered. Yet the murderers hired for the purpose killed only the former while Fleance succeeded in escaping. "Luck seems to have deserted Macbeth after the murder of Banquo. None of his undertakings were successful, every one feared for his life and scarcely dared appear before the king. He feared every one and every one feared him, so that he was always seeking opportunity for the execution of suspected persons. His

³³ I cite this according to "Die Quellen des Shakespeare," by Karl Simrock, 2d edition, 1870.

distrust and his cruelty increased day by day, his bloodthirstiness was not to be appeased. . . . He gave himself over recklessly to his natural ferocity, oppressed his subjects even to the poorest and permitted himself every shameful deed." Shakespeare has represented the rest fairly truly according to Holinshed, only that in actuality this lasted for seven years, until Macbeth fell at the hands of Macduff.

It is also worthy of note what Holinshed has made the ground of the murder of Duncan. There preceded in the chronicle the promise of the three witches, further Malcolm's appointment as prince of Cumberland and, as a result of this, succession to the kingdom. Now Malcolm could "ascend the throne directly after his father's death, while in the old laws it was provided that the nearest relative would be placed upon the throne, if, at the death of his predecessor, the prince who was called to the succession was not yet capable of ruling." This had happened to Macbeth, Duncan's cousin. "Then began Macbeth, from whom by this arrangement of the king all hope of the throne was taken, to consider the means whereby he could seize the crown by force for himself. For he believed that Duncan had done him a great wrong, when he named his infant son as successor to his throne and had so annulled all other claims. Moreover the words of the witches encouraged him to his purpose. But foremost of all his wife, a proud and haughty woman, who longed with most burning desire after the name of queen, would not desist until she had strengthened him to the uttermost in his intention." This last sentence is the chronicler's only notice of Lady Macbeth.

We can now measure what Shakespeare has contributed himself to her character as well as to that of her husband. At first the absolute cruelty, which with Holinshed was the chief trait of his character, is wanting in Macbeth, and therefore ambition is mentioned first. Macbeth becomes the tyrant wading in blood first after the murder of Duncan and then more from a necessity to defend himself. His own wife characterizes best the earlier hero:

"Yet I do fear thy nature;
It is too full o' the milk of human kindness,
To catch the nearest way; Thou would'st be great;
Art not without ambition; but without
The illness should attend it. What thou would'st highly
That would'st thou holily, would'st not play false,
And yet would'st wrongly win: thou'd'st have, great Glamis,

That which cries, *Thus thou must do, if thou have it;*
 And that which rather thou dost fear to do,
 Than wishest should be undone."

Yet Macbeth at bottom dared not murder the king, he only toyed with the thought. He must be instigated from without, if the deed is not to be put off until the Greek calends. Lady Macbeth from the very beginning feels it her task to strengthen her laggard and doubting husband in his ambition, which Shakespeare had already found in Holinshed. As the chronicle has pictured it: "Still more did his wife urge him on to attack the king, for she was exorbitantly ambitious and burned with an inextinguishable desire to bear the name of queen."³⁴ While she also incited her husband, she fulfilled yet more the longing of her own heart:

"Hie thee hither,
 That I may pour my spirits in thine ear;
 And chastise with the valour of my tongue
 All that impedes thee from the golden round."

She summons herself also to the task, calls the evil spirits of the air to her aid and will become a man, since her husband is no man:

"Come, come, you spirits
 That tend on mortal thoughts, unsex me here;
 And fill me, from the crown to the toe, top-full
 Of direst cruelty! Make thick my blood,
 Stop up the access and passage to remorse;
 That no compunctious visitings of nature
 Shake my fell purpose, nor keep peace between
 The effect and it! Come to my woman's breasts,
 And take my milk for gall, you murd'ring ministers!"

When Macbeth announces, "Duncan comes here to-night," she asks sinisterly, "And when goes hence?"—Macbeth: "To-morrow—as he purposes."—Lady Macbeth:

"O, never
 Shall sun that morrow see!

 He that's coming
 Must be provided for; and you shall put
 This night's great business into my despatch;
 Which shall to all our nights and days to come
 Give solely sovereign sway and masterdom."

³⁴ The words of Holinshed's chronicle.

It may be seen that the really cruel one is here first Lady Macbeth and not her husband. He on the contrary must always torture himself with scruples and doubts. He constantly holds before himself the outward results of his deed, brings everything together which should protect Duncan from his dagger and can only say in regard to the opposite course:

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'er-leaps itself,
And falls on the other."

And he explains to his wife, "We will proceed no further in this business." Then must Lady Macbeth rebuke him as a coward, no longer trust his love, if he, when time and place so wait upon him, retract from his purpose. She lays on the strongest accent, yes, uses the "word of fury":

"I have given suck; and know
How tender 'tis to love the babe that milks me;
I would, while it was smiling in my face,
Have plucked my nipple from his boneless gums,
And dashed the brains out, had I so sworn, as you
Have done to this."—

and finally develops the entire plan and promises her assistance, before she can persuade her husband to the murder.

She has stupefied the two chamberlains, upon whom the guilt shall be rolled, with spiced wine and drunk herself full of courage for the deed, as so many criminals.

"That which hath made them drunk, hath made me bold;
What hath quenched them, hath given me fire."

Then she hears Macbeth within at his gruesome work uttering a terrified question, and continues:

"Alack! I am afraid they have awaked,
And 'tis not done:—the attempt, and not the deed,
Confounds us;—Hark!—I laid their daggers ready,
He could not miss them.—Had he not resembled
My father as he slept, I had done't."

Then her husband appears with the daggers. As he looks at his bloody hands a cry is wrung from him, "This is a sorry sight." Yet the Lady repulses him harshly, "A foolish thought, to say a sorry sight." Macbeth:

"Methought, I heard a voice cry, *Sleep no more!*
Macbeth doth murder sleep

And therefore . . . Macbeth shall sleep no more!"

Lady Macbeth quiets him but he weakens his high courage by brooding over the deed.

"Go, get some water,
 And wash this filthy witness from your hand.—
 Why did you bring these daggers from the place?
 They must lie there. Go, carry them; and smear
 The sleepy grooms with blood."

Then however as her husband refuses to look again upon his deed Lady Macbeth herself seizes the daggers:

"The sleeping and the dead
 Are but as pictures; 'tis the eye of childhood,
 That fears a painted devil. If he do bleed,
 I'll gild the faces of the grooms withal."

Macbeth (alone):

"Will all great Neptune's ocean wash this blood
 Clean from my hand? No; this my hand will rather
 The multitudinous seas incarnardine,
 Making the green one red."

Lady Macbeth (returning):

"My hands are of your colour; but I shame
 To wear a heart so white
 retire we to our chamber:
 A little water clears us of this deed;
 How easy is it then! Your constancy
 Hath left you unattended."

But the horrid deed has not brought the expected good fortune. After Duncan's murder Macbeth finds no rest and no sleep: "To be thus, is nothing; But to be safely thus." So he first considers removing Banquo and his son. But Lady Macbeth is little content:

"Nought's had, all's spent,
 Where our desire is got without content;
 'Tis safer to be that which we destroy,
 Than, by destruction, dwell in doubtful joy."

Then comes her husband. All night he has been so shaken with terrible dreams that he would rather be in Duncan's place, "Than

on the torture of the mind to lie, In restless ecstasy." Lady Macbeth tries here to comfort him with the only tender impulse in the drama:

"Come on;
Gentle my lord, sleek o'er your rugged looks;
Be bright and jovial 'mong your guests to-night."³⁵

Macbeth promises to do as she asks and charges her to treat Banquo especially with distinction. Nor does he conceal from her what now tortures him most, "Dear wife, Thou knowest that Banquo, and his Fleance, lives." And immediately the Lady is her old self: "But in them nature's copy's not eterne." Though Lady Macbeth is represented as at once prepared for a second murder, Macbeth has now no more need of her: "Be innocent of the knowledge, dearest chuck, Till thou applaud the deed."

³⁵ One notes the emptiness of this passage. She could scarcely have said much less, if she wished to comfort him. And yet this passage is always quoted by those authors, who accept love on the part of Lady Macbeth for her husband as the driving motive for her action. Indeed, Friedrich Theodor Vischer himself does not shrink from an interpolation and translates the passage: Lady Macbeth ("caressingly")—"Come, come, my noble lord, remove thy wrinkles, smooth thy gloomy brow, be jovial this evening, well-disposed toward thy guests." And although the original English text contains no word for "caressingly," yet Vischer gives this commentary: "His wife's answer to him must be spoken on the stage with an altogether tender accent. She embraces him and strokes his forehead." (Shakespeare—Vorträge, Vol. 2, pp. 36, 102.)

(*To be continued*)

CRITICAL REVIEW

THE UNITY OF THE ORGANISM*

BY WILLIAM A. WHITE

Ritter's timely, interesting and suggestive work is a digest of the biological evidence for an organismal as opposed to an elementalistic conception of the living organism, be it plant, animal, or man. He traces the evidence through the whole biological series from the unicellular organisms, including a consideration of protoplasm, through the multicellular organisms, including a consideration of the bio-chemical integrations, the phenomena of heredity and of growth, and of neural integration, to the psyche and the phenomena of consciousness. It is a masterly assemblage of the evidence which is of peculiar significance and importance for psycho-pathology in view of its present individualistic and interpretative tendencies, and coming, as it does, from the whole field of biology.

The antagonism between elementalism and organismalism is fundamental and bespeaks the type of personality that approaches the problem. It was a great step when evolution was able to supplant the special creation hypothesis and trace each organism in its phylogenetic unfolding, and demonstrate the homologies of its several parts in the several members of the series. It was fascinating and seductive to work these out as between the seal's flapper and the bird's wing, the horse's hoof and the toes of other quadrupeds and in this search for analogies the importance of differences was often lost sight of, "as though an embryologist, having discovered that a bird's wing is the genetic counterpart of a salamander's forelimb, should instruct the ornithologist that it is wrong for him to call the bird's wing a wing, because the member may be reduced to a lower type of limb."¹ "Either analytic knowledge or synthetic knowledge of nature would be wholly void of meaning were it to be completely wrenched from the other."² And so the main thesis of the or-

* Ritter, William Emerson: *The Unity of the Organism or the Organismal Conception of Life*. Two vols., pp. xxix + 806. Bibliography, glossary and index. Published by Richard Badger. Price \$5.00 net.

¹ Vol. II, p. 247.

² Vol. I, p. x.

ganismal approach to an interpretation of the living organism is set forth as follows: "The organism in its totality is as essential to an explanation of its elements as its elements are to an explanation of the organism."³ . . . "just as, for example, it is the attributes of a horse as a *horse*, and not as an animal generally that elicits our particular interest in the horse."⁴

Perhaps no single theory has had a greater influence in fixing the tendency toward an elementalistic explanation of the organism than the cell theory. This is easily understandable for cells seem to be definite structures, each enclosed in a cell wall and so set apart and separated from other cells and each other, therefore, leading an independent existence as a definite unity, their sum making up the organism. This was perhaps the natural attitude to take upon the discovery of these relatively small and uniform structural units and it took a profounder and a broader knowledge to realize that "physiological unity is not broken by cell-boundaries"⁵ and that "the cell cannot be regarded as an isolated and independent unit . . ." but that they (the cells) are "specialized centers of action into which the living body resolves itself, and by means of which the physiological divisions of labor is effected."⁶ Even when we come to make an attempt to define the activities of the living matter of which the cell is composed and think of that life as an "expression of a particular dynamic equilibrium which obtains in a polyphasic system"⁷ we must still bring the organismal concept to bear if we would see the facts in all the bearings for we must realize, for example, that "from its earliest to its latest stage an individual is one and the same organism; the egg of a frog is a frog in the early stage of development."⁸

This bringing of cells within the organismal concept with the consequent narrowing of the cell theory⁹ has resulted in a quite different attitude toward the problems of the multicellular organism long foreshadowed by such expressions as Sach's law that "growth determines division and not division growth."¹⁰ It is realized that "every organ is compelled to follow the morphological plan of the organism"¹¹ and that the cells as organs are forced in their activi-

³ Vol. I, p. 24.

⁴ Vol. I, p. xi.

⁵ Vol. I, p. 11.

⁶ Vol. I, p. 161.

⁷ Vol. I, p. 192.

⁸ Vol. I, p. 193.

⁹ Vol. I, p. 300.

¹⁰ Vol. I, p. 220.

¹¹ Vol. I, p. 177.

ties to fit into this general scheme. This way of looking at the situation does away at once with that very misleading analogy which saw in the single cells of the multicellular organisms the homologies of the monocellular organism. The metazoa and metaphyta are not "cell-colonies" or "cell-aggregations,"¹² "the body of a protozoan is not the homologue of a single cell in the body of a metazoan,"¹³ "the protist body does not correspond to a minute fragment of the metazoan body, one of its myriads of cells, but to the whole body."¹⁴

From a consideration of the cell the author passes on to other matters. Particularly interesting is his discussion of heredity and the chromosome. Here again he finds himself out of sympathy with the elementalistic point of view which ever seeks ultimate structural entities behind the phenomena of life to serve as final explanations. The chromosomes are not such entities and must fit into the scheme of "the organism as a whole" instead of being thought of as standing outside, as it were, and serving merely as the bearers of the hereditary substance. The chromosomes "even though bearers of heredity, are causally explained by the organism in the same sense that the hereditary attributes of the organism are causally explained by the chromosomes."¹⁵ they are "indispensable tools or agents of the organism rather than entities, ultimate and supreme in their power over the organism."¹⁶ Heredity he believes should be considered as "first and foremost transformative rather than transmissive."¹⁷

From the same point of view he discusses the higher integrations and the elementalistic character of some of the concepts which have evolved to explain activities at these higher levels. As regards the reflex he quotes Sherrington who says "the reflex reaction cannot be really intelligible to the physiologist until he knows its aim," and he adds "and he can know its aim only by considering it in the light of the organism's entire complex of normal activities; *i. e.*, in accordance with the conception of the organism as a whole."¹⁸

Tropisms, reflexes, centers, are dealt with in similar fashion, for example, apropos of the dog's scratch reflex, "A vast mass of evidence makes it almost certain that a dog's scratch reflex is different

¹² Vol. I, p. 295.

¹³ Vol. I, p. 290.

¹⁴ Vol. I, p. 289.

¹⁵ Vol. I, p. 314.

¹⁶ Vol. I, p. 339.

¹⁷ Vol. I, p. 313.

¹⁸ Vol. II, p. 184.

from an ox's, a frog's, and so on.'¹⁹ "The dog is what has intervened between the chemical simples and the reflex."²⁰ "A dog, and a dog only, is able to cause oxygen, carbon and the other elements to reveal these particular scratch-reflex powers. The dog comes in as a *sine qua non* to the production of, and hence to the causal explanation of, the particular group of activities under consideration."²¹ The principle here, as elsewhere, is that "analysis alone is incapable of interpreting, of understanding organic beings. No natural object which in its nature is more distinctively synthetic than analytic can be understood by knowledge-processes which are more analytic than synthetic."²²

Examples might be multiplied but enough have been given to indicate the principles involved and what the author means by the "organismal conception of life." It remains to note how he applies this conception to psychological phenomena. This portion of the work is in many respects less satisfying than the others, particularly in the chapter dealing with an organismal theory of consciousness. This might, of course, be expected because he is primarily a zoologist and not a psychologist. Many of his discussions are nevertheless quite worth while and I will call attention to some of the more significant. True to form, he approaches the problems of the psyche from the same view-point and has much to say that is stimulating and suggestive and much that is helpful and much which commands approval.

The associationist psychology comes in for much the same sort of treatment as the Mendelian and Weismannian theories of heredity. Ideas as conceived by the associationists, "atomistic ideas," considered as "immutable, and sufficient in their isolate capacities to account for the thought and other products arising from their 'association' "²³ he frankly asserts are mythological. "The 'psychical elements' is an abstraction."²⁴ "Psychical elements are what they are because they are parts of the mind as a whole, just as we have seen over and over again physical elements of the body are what they are because they are parts of the body,"²⁴ and he quotes Wundt²⁴ approvingly when he says "The specific character of a given psychic process depends for the most part not on the nature of its elements

¹⁹ Vol. II, p. 202.

²⁰ Vol. II, p. 203.

²¹ Vol. II, p. 204.

²² Vol. II, p. 206.

²³ Vol. II, p. 229.

²⁴ Vol. II, p. 235.

so much as on their union into a composite psychical compound. Thus, the idea of an extended body or a rhythm, are all *specific* forms of psychical experience. But their character as such is as little determined by their sensational and affective elements as are the chemical properties of a compound body by the properties of its chemical elements. *Specific* character and *elementary* nature of psychical processes are, accordingly, two entirely different concepts." Then further he says of consciousness, "No mere aggregation, as of ideas or emotions, would make consciousness. Only a synthesis of constituents can do that,"²⁵ or as James puts it "Our whole cubic capacity is sensibly alive; and each morsel of it contributes its pulsations of feeling, dim or sharp, pleasant, painful, or dubious, to that sense of personality that every one of us unfamiliarly carries with him."²⁶

A particular point of view which is full of suggestive significance he states generally as follows: "Difference is a no less universal rule than is similarity and from this it results that science is absolutely prohibited from attempting to minimize the importance of either truth,"²⁷ and in its application to psychic life thus: "It is exactly on the psychic side of animal life, psychic being taken in the broadest sense, that animals are most differentiated from one another, both as to individuals and as to species."²⁸ In the dynamic equilibrium of the organism he sees a "ceaseless play of constitutively antagonistic forces and structures,"²⁹ which he sees especially clearly illustrated in the "cooperative antagonisms" at the level of the vegetative nervous system and he aptly likens it to "the performance of a tight-rope walker, which depends in numberless balancing activities. Let the performer be really motionless in every part for one instant, and he falls."³⁰

Thus we are presented with an elaborate digest of the biological evidence for the organismal as opposed to the elementalistic conception of life. The individual as an integrated synthesis cannot be fully explained by splitting it up, analysis, into its component parts. It consists of something more than the mathematical sum of its parts, and that other factor, the relations that maintain between the parts, the organism, is of prime importance in the understanding of

²⁵ Vol. II, p. 236.

²⁶ Vol. II, p. 326.

²⁷ Vol. I, p. 317.

²⁸ Vol. II, p. 276.

²⁹ Vol. II, p. 134.

³⁰ Vol. II, pp. 134-135.

it. Heart, lungs, stomach, kidney, liver, pancreas, thyroid, spleen are all considered as organs of the body and their function may properly be considered as belonging to them as such. But apart from the functions of heart, stomach, kidney, etc., as such there are additional functional activities which are contributed because they are organs of an integrated whole, the organism. Finally, this *function of integration*, if I may so call it, is peculiarly individualistic and can only be understood when the functions, the tendencies of the individual as such are known. Cannon has shown in general what is the function of integration of the adrenals but more specifically the function of integration of the adrenals, in a given case, can only be fully understood when it is known what exactly that individual is trying to accomplish, to bring to pass, when we understand and can read the language of the tensions of his action-systems. And the court of last resort for interpreting the meaning of these tensions is the psyche wherein are registered the symbols which give the final clue to the total situation. To illustrate: the adrenals activate certain vegetative pathways that are essential to maintaining that dynamic equilibrium we call life. Their complete failure results in death. More specifically, as Cannon has shown, they activate the neuro-muscular action-system in preparation for flight or fight. This is still a generality. When by analysis, however, we find that John Smith has certain neuro-muscular tensions, that the emotion back of them is hate, that the hate is directed against constituted authority and that constituted authority traces back to a father imago we are beginning to see what is the function of integration of the adrenals of John Smith.

If I mistake not, the great service which psychopathology has rendered and is still to render to general medicine is to define these individualistic functions of integration, to trace the meaning of the functions of organs as they relate to the individual and as they are traced in symbolic design at the psychological level. Surely the dysfunction of an organ in any particular individual cannot be fully understood until the part that that organ plays in the general scheme of that particular individual is fathomed. In such knowledge lies the meeting ground of internal medicine and psychopathology.

Still, as I have attempted to show elsewhere, the individual cannot be considered as a closed system.³¹ The individual is only a locus wherein the life forces are, for the time being, nucleated. Just

³¹ Individuality and Introversion. THE PSYCHOANALYTIC REVIEW, January, 1917.

as in considering the function of an organ of John Smith, say the pituitary gland, we have over and above its function just as pituitary to consider its function as John Smith's pituitary. So, when it comes to the individual as a social unit it is necessary, if we would see his full meaning to understand not only his functions *qua* individual but understand what part he plays as a member of the herd, his function of integration as related to the larger organism—society. It is just in this territory of the function of integration that the field of psychiatry lies.

If these statements seem to be unnecessarily philosophical in character my answer to such a criticism would be that, as I see it, much loose thinking in psychiatry is indulged in just because there is not a real appreciation of what is set forth in Ritter's book, because the reasoning is not predicated on an adequate organismal conception. I do not wish to be interpreted as believing that the elementalistic viewpoint has no virtues. Analysis and synthesis are complementary as points of view with which to approach any attempt at unravelling the mysteries of life, but undoubtedly each may be pursued so much to the exclusion of the other that the result will be error. I am only arguing for the organismal point of view because I think it is more pregnant with possibilities at this stage in the evolution of psychiatry and because I also think that many mistakes of both theory and practice that exist to-day are traceable to the elementalistic tendency.

Perhaps no better example of the vicious possibilities of elementalistic ways of reasoning could be found than in the domain of the germ plasm theory of heredity. Here as elsewhere the elementalistic approach to the problems has been of undoubted value, but its tendency has been to a static rigidity when uncorrected by an adequate appreciation of the organismal conception. Germ plasm determiners in the sense of Weismann, that is in an elementalistic sense, are quite as mythological as the ideas of the associationists and in so far as they can be said to exist at all, that is in the organismal sense, they are "initiators rather than determiners."³² This untoward tendency of the germ-plasm conception of heredity is well discussed by Ritter who says in part: "Looked at from this direction the germ-plasm dogma is seen to be chargeable with the grave offense of having added its weight to a conception of human life, the overcoming of which has been consciously or unconsciously man's aim throughout the whole vast drama of his hard, slow progress from

³² Vol. II, p. 66.

lower to higher levels of civilization—the conception that his life is the result of forces against which his aspirations and efforts are impotent. As applied to man this form of fatalism is no less sure and no less dire in its tendencies than have been any of the innumerable theistic forms of fatalism that have prevailed through the centuries.”³³

This statement of Ritter corresponds with my position wherein I have stated³⁴ that heredity lays down only those structures which in the course of development have become thoroughly organized and therefore belong of necessity to the type and that as between these necessary fundamentals and the absolutely individual accretions there lies a series of qualities which are more or less conditioned by heredity in proportion to their relative significance for the type. This is only a particular instance of what I have termed the “*structuralization of function*,”³⁵ and applies here as it does to the laying down of organs, in the course of evolution, in answer to definite needs.

The psychiatrist, or for that matter, the biologist in any field, who is always looking for some final unit of structure back of every phenomenon of life in which he can rest in the faith that he has finally come to a full explanation and understanding of that phenomenon has abandoned himself to an infinite series of ever contracting view-point and loses that vision of the wider reaches of nature which alone can give the deeper meaning to what he seeks.

³³ Vol. II, p. 89.

³⁴ The Mental Hygiene of Childhood. Little, Brown & Co., Boston, Mass.

³⁵ See my review of Child's works, THE PSYCHOANALYTIC REVIEW, January, 1918.

ABSTRACTS

Jahrbuch für psychoanalytische und psychopathologische Forschungen

ABSTRACTED BY LEONARD BLUMGART, M.D.

OF NEW YORK

(Vol. III, Part I)

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1. *Formulation of the Two Principles Governing Psychic Processes.*
—We have long remarked that every neurosis has the result—probably also the tendency—of withdrawing the patient from real life, of separating him from reality. P. Janet, in his observations, could not overlook this fact. He spoke of a loss “de la fonction du réel” as a special

¹ Eng. trans. The Theory of Schizophrenic Negativism, by Prof. E. Bleuler, Nervous and Mental Disease Monograph Series, No. 11.

characteristic of the neurotic, without discovering the relation of this disturbance to the causes of neurosis.

The entrance of the process of repression into the genesis of a neurosis has given us an insight into this relation. The neurotic turns away from reality because he finds it wholly or partly unbearable. The most extreme type of this withdrawal from reality is revealed in instances of hallucinatory psychosis, in which the very incident which occasioned the delirium is denied (Griesinger). Every neurotic does the same with a part of reality. We must, therefore, examine the relation of neurotics and human beings, in their development, to reality, and so take up the psychological significance of the external world in the construction of our theories.

In the psychology that is based on psychoanalysis we are accustomed to start with the unconscious mental processes, whose characteristics have become known to us through analysis. We consider these the oldest, the primary ones, the remains of a phase of development in which they were the only kind of mental processes. The chief tendency, which governed these primary processes, is easily recognizable: it is known as the pleasure-pain principle or, in short, as the pleasure principle. These processes strive to win pleasure; from such acts as can arouse pain, psychic activity withdraws itself (repression). Our nightly dreams, our waking tendency to free ourselves from painful impressions, are remnants of the sovereignty of this principle and evidences of its power.

I have reference to thought processes which I developed in my "Traumdeutung" when I assume that the psychic harmony was first disturbed through the compelling force of inner needs. In this case, the thought (wish) was represented in hallucinatory fashion, as it still appears in our nightly dreams. But the absence of the expected fulfilment, the disappointment, resulted in the abandoning of the attempt to gain satisfaction through hallucinatory means. In spite of itself, the psychic apparatus was constrained to take note of the real relations of the outer world and to adjust itself to real changes. Thereupon a new principle of mental activity was introduced; not that which was pleasant was perceived but that which was real, even though it might be unpleasant. This introduction of the reality principle was a step of tremendous consequence.

1. First, the new demands necessitated on the part of the psychic apparatus a series of adaptations, which we, as a result of our insufficient or uncertain insight into them, can only lightly sketch.

The increased significance of outer reality increased also the importance of the organs of sense and of their accompaniment, consciousness, which learned to perceive, not only pleasure and pain qualities but sense qualities. There was introduced a special function, attention, which was

to explore the external world periodically, so that its data might be available, if an urgent inner need should arise. This activity goes forward to meet impressions instead of awaiting their appearance. At the same time, there probably evolved a system of retention, which had to dispose of the results of this periodic conscious activity. This was a portion of what we call memory.

In the place of repression, which kept out of consciousness the painful portion of the emerging impressions, there appeared impartial judgment, which was to decide whether a certain concept was true or false, *i.e.*, in accord with reality or not. Such decision was brought about through a comparison with the remembered traces of reality.

The motor reaction which, during the domination of the pleasure principle, had served to release the nervous system of stimuli, through internal bodily innervations (contortions, emotional explosions) now acquired a new function. It was directed toward the purposive changing of reality. It became action.

The necessary inhibition of the motor reaction (action) was taken over by the process of thought, which was built up from concepts. Thought then became endowed with characteristics which enabled the psychic apparatus to cope with the increased tension during the retardation of the motor discharge. It is essentially a trial action resulting from the displacement of smaller conscious quantities and their simultaneous discharge (reaction). To this end the transformation of the free, movable conscious impressions into fixed ones became necessary; this was accomplished through the lifting of the whole conscious organ to a higher level. Thought was probably at first unconscious, in so far as it was occasioned by simple perceptions and dealt with the relations of the objects which formed mental images. It first took on conscious qualities through the association of objects with words representing them.

2. A common tendency of our mental apparatus—which can be traced to the principle of economy—is manifested in the tenacity with which the pleasure sources resist disposition and in the difficulty attending their renunciation. With the entrance of the reality principle a part of thought activity was separated, freed from evaluation by reality; it remained subject to the pleasure principle only. This is the process of phantasying, which begins with the child's play and later, in the form of day dreams, withdraws the subject from real objects.

3. The displacement of the pleasure principle by the reality principle, with its psychic consequences, does not actually take place at once nor simultaneously in all parts. While the development of the ego instinct goes on, the sexual desires free themselves from it in very significant fashion. The sexual desires are at first autoerotic; they find satisfaction in the body itself. The situation therefore does not demand the renunciation which the entrance of the reality principle occasions.

When, later, the process of seeking an object begins, it is long retarded by the latent period, which delays sexual development until puberty. As a result of these two periods—the autoerotic and the latent—the psychic development of sexuality is delayed. Sexuality remains for a long time under the domination of the pleasure principle; in many persons it never frees itself from this principle.

The result of these relations is a closer connection between sexuality and fantasy, on the one hand, ego instinct and consciousness, on the other. This connection appears, in normals as well as neurotics, to be a very deep-seated one, even though, through these considerations, it is regarded in genetic psychology as a secondary one. The continuing autoerotism makes it possible for lighter, momentary and fantastic forms of satisfaction in the sexual object to remain so long in the place of the real satisfaction, which would exact time and pain. Repression continues powerful in the realm of fantasy; it brings about the checking of concepts *in statu nascendi*, before they can enter consciousness, if their content can bring about pain. This is the weak portion of our psychic organism, which can be used to bring rationalized thought processes again under the control of the pleasure principle. An important part of the psychic disposition to neurosis is due to the belated contact of the sexual desires with reality and, further, to the conditions which this delay makes possible.

4. Just as the pleasure-self is concerned only with wishing, with striving to win pleasure and avoid pain, so the reality-self has but to fulfil needs and protect itself from harm. In reality, the replacing of the pleasure principle by the reality principle is not a displacement of the pleasure principle but a safeguarding of it. Momentary pleasure, uncertain in its results, is given up, but only in order to win, through a new means, later, assured pleasure. The endopsychic impression of this substitution has been so powerful as to be reflected in a special religious myth. The doctrine of a future reward for the—voluntary or enforced—renunciation of earthly pleasure is nothing but a mythical projection of this psychic change. Following this model, religions have been able to enforce an absolute renunciation of earthly pleasure by the promise of a reward in the hereafter. They did not succeed, however, in conquering the pleasure principle in this way. Science comes nearest to such a victory, although the course of such work affords intellectual pleasure and promises future practical success.

5. Education can be described, without further thought, as a stimulus for the mastery of the pleasure principle, for its replacement by the reality principle. It offers also assistance to the development of the ego. To this end, the love of the educator serves as a prize; education fails when the child, accustomed to love, thinks that it possesses it without effort and can under no circumstances lose it.

6. Art effects a reconciliation of the two principles in a peculiar way. The artist is primarily a man who turns away from reality because he cannot make the sacrifice of his desires which reality demands; he gives full play to his erotic and egoistic wishes in the realm of fantasy. He finds his way back from fantasy to reality, however, in that he, thanks to his special talents, fashions his fantasies into new forms which are prized by men as worthy portrayals of reality. He thus actually becomes the hero, king, creator, loved one, whom he wished to be, without taking the long roundabout way through the real changes in the external world. He is able to do this only because other men feel the same dissatisfaction with the renunciation demanded by reality; because the dissatisfaction caused by the displacement of the pleasure principle by the reality principle is in itself a part of reality.

7. While the ego changes from the pleasure-self to the reality-self, the sexual desires undergo changes and pass from autoerotism, through various transition phases, to object love with the purpose of reproduction. If it is true that every step of these two development processes may be the seat of a disposition to later neuroses, then the determination of the form of these later neuroses (the choice of the neurosis) depends upon the phase of the ego and the libido development in which the predisposing retardation to the development took place. The temporal characteristics of both developments—which have not yet been studied—their possible displacement in relation to each other, thus possess unsuspected significance.

8. The strangest characteristic of the unconscious (repressed) processes, to which every analyst accustoms himself only after much self-mastery, is that the examination of reality is of no value in relation to these processes. The reality of thought is on a par with external reality; the wish for fulfilment on a par with experience, as a result of the domination of the pleasure principle. For this reason it is difficult to distinguish between unconscious fantasies and memories which have become unconscious. We must not be misled into applying the value of actuality to the repressed psychic forms. On the other hand, we must not undervalue the rôle of fantasies in the formation of symptoms, because they are not actual experiences; nor must we seek to trace a neurotic feeling of guilt to another source because there is no evidence of a crime actually committed. It is our duty to use that standard which governs in the field in which we investigate; in this case it is the neurotic standard. . . .

The faults of this small, more introductory than exhaustive essay will perhaps be partly excused if I declare them as unavoidable. In the few sentences concerning the psychic results of the adaptation to the reality principle I had to call attention to opinions which I should have preferred to withhold,—the justification of which will cost no small pains.

Still I shall trust that well-disposed readers will not fail to perceive where, in this article also, the domination of the reality principle begins.¹

2. *Psychoanalytic Observations on an Autobiographically Written Case of Paranoia (Dementia Paranoides)*.—This, Freud's most important contribution to the paranoia problem, has been most thoroughly abstracted by Charles R. Payne, A.B., M.D., under the heading of "Some Freudian Contributions to the Paranoia Problem," page 76, Vol. I (1913-1914), of the PSYCHOANALYTIC REVIEW.

3. *Illustrated Hallucinations*.—The case that Bertschinger here describes was treated by him for more than a year. During eight months of that time he saw the patient daily for at least an hour. The enormous amount of material, both notes and illustrations, collected during that period, makes it impossible to publish the case in detail. From more than one hundred drawings, Bertschinger has published in this article twenty-nine, which are extremely interesting.

The patient was twenty-eight years old, with a family history that was very bad. She had been well up to the year 1904. In that year she was stricken with influenza and hemorrhage of the lungs, and spent two years in a sanatorium. While at this place she developed a high degree of nervousness which necessitated her removal to a sanatorium for nervous diseases. The chief symptom of her nervousness was that every evening at nine o'clock sharp she would become much excited and confused and would have hallucinations in which she saw the devil and snakes. At first, while under Dr. Bertschinger's care, she became very quiet during the day, but the nine o'clock symptoms persisted.

Bertschinger goes on to give more details of the case. Very early in the treatment the patient developed hypnoidal states, during which she made drawings on the walls and, later, on material given to her. A selection from this material was the basis of the article. These drawings were more or less the result of the same mechanism which usually manifests itself in dreams. From them Bertschinger was able to proceed with the analysis.

Each drawing was shown to the patient on the following day. She then told the analyst the associations that came with it. At first the associations related, as Bertschinger surmises, to actual events in her life. However, the patient evidently soon found a certain pleasure in this work, and began to elaborate her associations. She now related the most horrible stories, probably the outcome of all that she had ever heard, seen, and read in the realm of the sexual.

At the very beginning of the treatment she told the analyst in detail

¹ The abstractor has felt that this, one of the most important of Freud's contributions, is so short and concise, that no abstract of it could do it justice. He has, therefore, with the exception of one paragraph, translated it.

of her dreams. With but one exception, these dreams gave Bertschinger no assistance. Most of them were mere repetition of matters that she had observed in her childhood. The doctor soon became convinced that the fantasies which in the hypnoidal state produced drawings and which the patient related the next day, were not taken from real experiences in the patient's life. Nevertheless, he continued to analyze them, because each analysis resulted in the disappearance of some troublesome bodily symptom. That which had been heard or read or dreamed seemed to have as strong a complex building force as reality.

He soon noticed, however, that every symptom that was cured resulted in the formation of new ones. Every analyzed story seemed to be the stimulus for a half dozen new ones more complex, more absurd, or more terrifying in their content. The attempt to make this clear to the patient, to show her that that which she related could not possibly have happened to her, resulted in the production by her of a very severe hypnoidal state. As her fantasies seemed to be inexhaustible in the creation of new pseudo-reminiscences, Bertschinger finally decided to break off the analyses. It is interesting to read the means by which this patient attempted to get the doctor to continue the analyses. Finally she seemed to have become convinced that these efforts were of no avail. She thereupon began to manifest somatic symptoms, such as a cough, complained of pain in her lungs and abdomen. The doctor completely ignored these symptoms, and, in addition, consciously neglected her, with the result that she became more tractable.

It was only when the patient was assured that on a certain day she would be discharged from the institution, irrespective of her condition at that time, that she began definitely to improve. Even this means might not have succeeded, according to Bertschinger, if he had not persuaded her father to give up the home in which the patient had experienced most of her actual psychic trauma.

The reports from the patient's father during the time immediately following her discharge were not very reassuring. However, her condition improved very gradually, and, at the time of the publication of the article, the patient was well and capable of working as she had never been in her entire life.

The condition was evidently one of a severe form of hysteria. However, details in the psychological structure of her hallucinations make one suspect that she belonged to the dementia præcox group.

C. G. Jung, in a footnote to this article, calls attention to the symbols used by this patient. For him they are without doubt the rejuvenation of a means of expression which in a very dim past had been raised to an institution. He refers particularly to the Centaur-like figures. This mechanism, which he calls a regression to the memories of the race, he has handled in his "*Wandlungen und Symbole der Libido*."

4. *Concerning the Rôle of Homosexuality in the Pathogenesis of Paranoia.*—In 1908 the writer, together with Professor Freud, studied the problem of paranoia. Their investigations established the fact that the mechanism of projection is especially characteristic of paranoia; furthermore, that the paranoic mechanism stands between the contrasting mechanisms of neurosis and dementia præcox. The neurotic rids himself of an unpleasant affect through various methods of displacement (conversion, transference, substitution). The victim of dementia præcox withdraws his libido from reality into himself (autoerotism, megalomania). The paranoic, likewise, desires to withdraw his libido from reality, but succeeds only in part; a larger or smaller portion cannot be loosened or returns to reality. But the affects bound to objects in reality are now so unbearable to the patient's ego that there arises a conflict between his ego and his enforced interest in things external. The result is that inclination toward real objects becomes transformed into its negative; love manifests itself as hatred.

Investigation of actual cases has proved these theories to be correct. Above all, it was discovered that homosexuality plays the most significant part in the pathogenesis of paranoia.

The first case described by Ferenczi is that of his own servant, who, with his wife, occupied quarters in the doctor's house. This man, as the result of his jealousy, developed alcoholic paranoia. He accused his wife of improper relations with the doctor, and manifested to her his intention to kill his employer. At the same time, however, he remained outwardly devoted to the doctor, to the extent of performing unrequired tasks, and of kissing the doctor's hand with fervent ardor, whenever the occasion presented itself. Finally, his threats became so dangerous, that he was committed to an institution.

According to Ferenczi, the man's jealousy of other men was but the projection of his erotic impulses toward his own sex. Since he found his desires impossible of fulfilment, he immediately ascribed them to his wife by the mechanism of projection.

The second case is that of a young woman who had lived happily with her husband and daughters until the birth of a son. Soon thereafter she began to accuse her husband of misconduct. It is remarkable that the objects of her jealousy were either very young girls or unattractive elderly women.

She was finally sent to a sanatorium, where Dr. Ferenczi examined her. He found her suffering from ideas of grandeur and of reference. He subsequently learned from her that she had married at the request of her parents against her will. At the birth of her first daughter her husband had showed great dissatisfaction. At that time she entertained jealousy towards a young servant (aged twelve) but overcame it. At length, at the birth of a son, she felt that she had fulfilled her duty and

was now free. She thereupon became insanely jealous of her husband; at the same time, she began mild flirtations with other men.

At the sanatorium she delighted in viewing the bodies of the other women during the bath. She finally confessed that in childhood she had entertained erotic feelings in relation to her mother and other elderly women, as well as towards her young playmates. (Cf. the objects of her hatred.)

A visit from her husband again inflamed her jealousy. This anger was then so strongly transferred to the doctor that analysis became impossible. She was removed to another institution, under strict supervision.

Here again jealousy was but a projection of her homosexuality.

The third case is that of a man suffering from delusions of persecution. The clippings which he exhibited as proof revealed his homosexual tendencies. They were his complaints to the authorities concerning the actions of his neighbors (men), who dressed at the window, etc. In every case, however, he maintained that he objected, not on his own account, but for the sake of his sister. He then felt himself abused by the military authorities, who gave him no satisfaction, but, instead, questioned his sanity. It appeared, upon investigation, that the patient's father and brother had committed suicide in insane moments.

In this instance, again, irritation towards other men was merely a projection, in negative fashion, of the man's homosexual tendencies. That his persecutors were officials and officers is probably due to the fact that his father and brother had occupied these positions respectively. Ferenczi suspects that they were the infantile objects of the patient's homosexual fantasies. His chivalrous attitude towards women is typical of the homosexual, who, though reverencing woman, cannot make her the object of his love. The representation of his sister as the offended person was probably the result of passive-homosexual fantasies in which he identified himself with his sister.

Ferenczi concludes this case with examples of the patient's reactions to the one hundred words prepared by Jung in his associated test. The reactions proved to be essentially ego-centric.

The fourth case is not one of pure paranoia but of dementia præcox with strong paranoic characteristics. The subject was a young school-teacher who contemplated suicide as a result of his delusions of persecution and of reference. This man had sublimated his homosexuality until disappointed in the treatment accorded him by his principal, whom he adored. Thereupon, he hated all men and interpreted their every action as a sign of persecution.

The patient's mother reported of him that, when a child, he would spend his time in reading to her. This pleasure was often disturbed by his father, a stern man, who aroused the boy's anger. Dislike of his

own father probably led to the later worship of his principal. Disappointment in this revered object caused him to attempt to turn his affection towards his wife. However, inclination towards his own sex resulted in a negative projection of that desire into hatred.

Three other paranoic cases examined by Ferenczi confirmed the fact that in such cases projected homosexuality plays the most significant rôle.

5. *Transformations and Symbols of the Libido*.—This paper, of which the first half appears in this volume, the second half in Vol. 4, part I, of the Jahrbuch, has been translated into English by Dr. Beatrice M. Hinkle under the title of "Psychology of the Unconscious." This translation has received extended reviews at the hands of Dr. Wm. A. White (PSYCHOANALYTIC REVIEW, Vol. III, p. 352), Dr. Smith Ely Jelliffe (Journal of Nervous and Mental Disease, Vol. 44, 1916, p. 382), and many others.

The abstracter feels, therefore, that this work has been made so available that a further abstraction in this place is superfluous.

6. *Analysis of a Case of Hysterical Phobia*.¹—This almost stenographic analysis is invaluable to the practising psychoanalyst. It gives an insight into Binswanger's methods and, further, an intimate view of the evolution of those psychological mechanisms in the life of the patient that resulted in her symptoms.

The history is that of a twenty-year-old girl—called Gerda—who had suffered from phobias for fifteen years. While ice skating, at the age of five, her attention was called to the heel of her shoe, which had loosened. She thereupon burst into tears and had to be taken home. Upon her arrival there she fainted as the shoe was being taken off. Ever since that occasion the sight of a loosened heel on another person, or the mere thought that her own heel was becoming unfastened, caused her to faint. Such an instance took place at the age of seven. To prevent its recurrence, her mother had her heels fastened to the shoes with extra nails and screws. When, in spite of this precaution, the heel of her shoe became loose, the child again fainted at the age of nine. Similar incidents are recorded at the ages of eleven, fifteen, sixteen, seventeen, eighteen, and nineteen, the last fainting attack occurring four months before treatment began.

In the patient's family, the mother showed only the mildest neurotic symptoms. She was an energetic woman and a devoted parent. An older sister and two of the patient's four brothers had a tendency to lose consciousness very easily.

According to her mother's account, the girl was not ill as a child,

¹ Another detailed analysis by this author appeared in the first volume of the Jahrbuch and was abstracted on page 95, Vol. III, of the PSYCHOANALYTIC REVIEW.

nor was she unclean in her habits longer than ordinary children. At the age of four it was noticed that she sat on the pot for long periods, dreaming. For a long time she suffered from an obstinate constipation. She was timid and reserved. She did well in her studies, but, at the age of eleven, became so inattentive and "nervous" that she could not remain in school. At the same time, she suffered with headaches. After a nose operation, together with the removal of her adenoids, she improved and was able to return to school. At the age of fourteen she underwent an appendix operation; at the age of twenty she had her tonsils removed. Up to seventeen years of age she was anemic; at that time menstruation began and recurred at irregular intervals.

The patient stated that as a child she had fear dreams of burglars or thieves pursuing her or of tramps and ruffians throwing her off a cliff. She had an unbridled and irrational fear of strangers. Up to her eighth year she was spoiled by her mother, but from that time on, the latter began to expect much of her and to urge her to study. At the age of eleven she became acquainted with the facts of sexual life. She claimed to be well informed as to sexual facts, which statement was later substantiated. She had no aversion to sexuality; the thought of marriage caused her no fear. She was at the time of the analysis in love with a young man who she believed returned her affection. She assumed that she would receive a proposal of marriage, but desired first to be cured. She declared that she had never taken particular interest in sex distinctions or the "getting" of children. It is notable that these desires, repressed from consciousness, were the most significant in the determination of her symptoms.

Bodily examination revealed a well-developed, muscular girl, of a pallid complexion. There were no signs of bodily degeneration; no signs of disturbance in the nervous system. On the mental side she proved to be intelligent and highly developed ethically. She showed herself eager to cooperate with the analyst.

The detailed account of the *analysis* which follows is, according to Binswanger, very much shortened and compressed, and arranged according to the themes that he wishes to elucidate. In reality, the facts were brought out in irregular manner, as one would naturally expect.

The first symptom analyzed is the heel phobia. When the patient heard the word heel or thought of it, there came to her mind the picture of a half loosened heel, with the nails and the yellow color of the leather showing, or else the idea of a skate that had been taken or torn off. Or she imagined herself in a situation where a man on the ice, with her foot between his legs, was rapidly putting on the skate and turning the fastening screw. Together with these fantasies came a steadily mounting fear. She was sure that the situation could not end other than by her fainting. She further related that she had a compulsion that forced

her to look at other people's feet. On the other hand, observation of her feet on the part of others embarrassed her.

Whenever the patient had nothing to relate, Binswanger would make the experiment of firmly grasping the heel of her shoe and pulling it, telling the patient to relate everything that came into her mind during this procedure. Her behavior during this experiment was noteworthy: she grew chilly, trembled, felt nauseated, yawned constantly,—in fact, presented a good clinical picture of shock. The experiment always had the result of producing new material. It threw light upon the relationship in her mind between some of her symptoms and the operation for appendicitis at the age of fourteen; also the relation between her fainting spells, nausea, vomiting, the narcosis of the operation, and the operation itself, to the deeper complexes in her case. These relationships furnish a beautiful example of the working of law in psychology.

The experiment revealed further details of the patient's skating accident. Upon that occasion she experienced feelings of shame and guilt, great disillusionment on seeing the inside of the heel, rage and sorrow towards her mother, horror of that which might be contained within the heel, and much else. It is only on the basis of transference of the affect from the anal-genital region to the feet that we can understand the tremendous emotional reactions to such a harmless occurrence as the loosening of a heel.

The patient declared that in her fainting spells she always felt a sense of relief, of freedom from the interference of other people. On the occasion of her first fainting spell, she experienced, first a feeling of gratitude towards her mother, who had removed her shoe, later a feeling of shame that she had revealed her weakness to her mother. These facts lead us to a consideration of the mother complex and its ambivalence. The girl's shame and disappointment at the loss of her heel, and the feeling of having had her inner self revealed, betray deep motives: namely, the fact that her shoe had been for her a medium for masturbation. The effect of the masturbation, its relationship to the accident on the ice, their combined relationship to her symptoms, can only be understood if we look into the patient's strongly developed anal and excremental complexes.

Shoes played a very large part in her auto-erotism. We must remember that as a child she had the habit of sitting upon the pot for long periods, wrapt in dreams. She had a horror of stepping into the excreta of animals. She often experienced a prickling or itching sensation in the anal region similar to that felt in her foot when it fell asleep. Note the association between the anal region and the foot. In order to relieve these sensations, she was in the habit of "pressing" or "straining" as if she were at stool. As a result she experienced a pleasant feeling not

only in the anal region but also in the head. A warning from her nurse that her bowels might be ruptured by this habit caused her to abandon this practice. Exactly this same fear was later transferred to her shoes.

It is impossible to go into details and show how her repressed anal-erotic impulses gave rise to the symptoms for which she was analyzed. Suffice it to say that those erotic feelings experienced at the emptying of the bowels were the prototype for those experienced in fainting. Furthermore, the idea that feces had their roots in the intestinal walls and grew into the intestines, and that their loosening would result in the rupture of the intestines and the breaking through of feces into the abdomen, was closely connected with the reactions produced by the loosening of the heel. Without mentioning the term urethral erotic, which Sadger first introduced, Binswanger relates a number of symptoms that show that Gerda had this form of erotism also well developed. The child's early life seems to have been taken up in attempts to satisfy her sexuality, while at the same time repressing the idea of sexuality and transferring the whole idea of it to bodily functions or to her feet.

Binswanger now takes up the question of *autoerotism and its relation to the heel phobia*. The patient confessed to have found great pleasure in pressing the vulva, and in sitting with her legs crossed under her, her shoe pressed against her body. After the episode on the ice she could no longer sit this way, for fear of tearing loose her heel. The feeling of shame at the loss of her heel on the ice was similar to her terror at the thought that the accident might also have happened as the result of her sitting cross-legged. In that case, she would have been discovered and shamed.

Further analysis revealed the fact that one of the reasons why the accident to her heel was of such great consequence is that symbolized a giving up of her genital and anal masturbation. As a matter of fact, anal masturbation has been given up entirely within recent years. But although the patient did not masturbate with her shoe, she still continued to do so manually.

In the course of analysis Binswanger discovered that the incident which had the greatest influence in her life which throws much light on the heel phobia is the birth of her younger brother Max. This event occurred about six months before the ice accident. The analysis led, therefore, to the patient's *infantile sexual ideas*, which must have been mightily stimulated by the birth of her brother. The patient was at the time five years and three months old, an age at which most children are for the first time presented with this problem.

Probably under the stimulus of her anal-erotism Gerda elaborated the theory that children were the result of the mother's eating a great deal. When sufficient material had been accumulated to form the child, the mother's body opened and the child emerged, a finished human being.

Only at one point was the child still attached to the mother. The doctor then cut off this portion and carefully sewed the mother up again. Binswanger doubts whether this concept is the patient's original birth theory. It is probably a modification of the one originally held. These birth theories, when closely examined, show the very great influence of her childish studies of plant life. One of the fascinating portions of this paper is that in which Binswanger unravels the various elements, such as the patient's birth theories, bodily function theories, and observations of human and plant life, that go to make up the heel phobia.

Further investigations into Gerda's sexual researches show that the cow and the chicken, especially the latter, were the animals that attracted her most. The laying of eggs by hens was an object of continuous interest to her. She believed that the chicken developed from a dark spot in the egg; that the eggs were excretions from the bowels. At the time of the analysis she still retained her disgust for cooked eggs, especially when they were still gelatinous. She confessed also that in stirring an egg, she had a half shameful impulse to look for the feathers. Most interesting is the relation which was finally discovered between the setting of a hen to lay an egg and the way in which the child sat on her foot; also the awesome horror with which she contemplated the prospect of a child being born as the result of her act.

All these discoveries lead to her *fantasies of pregnancy, prostitution fantasies, and their relation to the heel phobia*. At a certain point in the analysis the patient denied completely that she had ever had fantasies concerning pregnancy and birth, but at the same time, her behavior during the heel experiment pointed more and more to her abdomen as the seat of the feelings of fear. It is impossible to get, in an abstract, a clear picture of the elucidation of the relations of these fantasies and fears to her infantile sexual theories. It is only by reading the original that one can trace the connection with any degree of conviction. Practically every psychological mechanism that Freud has mentioned is revealed in this case. In addition, the technique of the analysis is beautifully shown.

The *mother complex* now comes more definitely to the foreground, and proves to be by far the most important theme in the analysis. Here and there Binswanger has noticed manifestations of the girl's relationship to her mother and of the effect which the birth of her youngest brother had had upon this relationship. Her history shows that as a small child, she exhibited a tremendously strong attachment to her mother. In the evening, after she had gone to bed, the mother or her nurse would have to come to her before she could go to sleep. It was noticed that even in her sleep she would embrace and kiss her mother. Above all, she loved to be in her mother's lap; felt herself perfectly safe there. If she were sad, she would make herself as small as possible, so

that her mother's embrace might cover her completely. She was proud of the fact that her mother had nursed her herself, an advantage which her brothers had not enjoyed.

Concomitant with this tremendous attachment there was a neurotic fear of other people, of life itself, and of every change in her milieu. When her mother spoke of death, it plunged her into great fear and pain. Her one desire was to stay small and to remain always with her mother. Every change in her clothing, above all in her shoes, was resented by her. It was only in later years that the urge towards a fuller life arose in her. As a result of that desire, she developed a well-marked feeling of opposition to her mother, who she imagined had put a restraint upon her freedom.

During the *final period of the analysis* Binswanger performed the third experiment that he undertook in this case. The first was the mere pressing on the heel of the patient's shoe. The second was the tearing loose of the heel of an unworn shoe. The final one was the tearing loose of the heel of a shoe on the patient's foot by means of a skate. The doctor did this by strapping the skate to the shoe loosely in front but tightly to the heel. Then, grasping the forward part of the skate and pulling it away from the shoe, he tore loose the heel. He thus practically reconstructed the original scene on the ice. Binswanger admits that such a procedure in an unanalyzed case is dangerous. But the insight that the patient had received up to the present point made this experiment feasible.

During the course of the experiment the patient was relatively quiet; but upon seeing the heel that had been torn loose, she became very pale, her pulse went down to 48 and was barely palpable. She felt nauseated and perspired freely. But her behavior to the loose heel in the skate was noteworthy. She took the skate in her arm and pressed it to her breast as one does a child. When the heel was first shown to her, she experienced feelings of disgust and abhorrence, then a feeling of giving away that which had become most closely attached to her. She thereupon exclaimed: "Now I am through with it."

On the evening of the same day she wrote Binswanger a long letter, telling how happy she was and giving further details concerning the relationship between her phobias and complexes. Before discharging the patient Binswanger repeated the skate experiment on the right foot. This time the patient felt no need of taking the skate and heel in her arms. In fact, all the emotional reactions were much milder.

We come now to the *diagnosis of the case*. The various symptoms are discussed in the light of Freud's theories. Binswanger comes to the conclusion that this is a case of hysteria; a combination of an anxiety and a conversion hysteria. He then discusses the auto-erotic phase, together with the masturbatory manipulations which the patient carried

out by means of her shoe. It was the mention of these manipulations which first threw light upon the cause of the strong emotions with which Gerda viewed her shoes. As a result of the masturbation the shoe was her friend, her lover, her child, her ideal, which she guarded with the greatest of care. In fact, she spoiled it as one does a child. When she sat down, she hid the shoe from the sight of others. The shoe was her very own, indissolubly bound to her,—in fact, grown to her. Whoever did anything to her shoe, injured her very soul.

For hours Gerda would give herself up to the contemplation of her shoes. In her dreams concerning them she lost all sense of attachment to the outer world. With legs crossed, shoes pressed to the perineum, so that both vulva and anal region were affected, Gerda sat for long periods of time. As a result of her position her foot easily fell asleep, a sensation that she loved. After some time she would feel a desire to urinate, an act which then caused her considerable pleasure. While Gerda sat in this cross-legged position, the shoe pressed firmly against her body, she had the peaceful feeling that everything was closed up tight; that nobody could come to her; that everything was in good order. Since in her earliest childhood the shoe possessed such tremendous significance, we can easily understand how, as the girl began to develop sexually, the shoe came to be the symbol of the male and his qualities and organs.

All these auto-erotic actions soon suffered various disturbances. At one time the child was frightened by the nurse (her mother imago) into believing that, if she pressed too strongly, something would burst. Then came the crowning incident on the ice, which aroused feelings of rage, sorrow, and terror, as well as those of shame and guilt. For the child the loosening of that heel meant that she had been discovered; that everybody knew for what purpose she had been using her shoe.

After discussing in much detail the various symbolisms used by the patient Binswanger arrives at the starting point of the whole neurosis: namely, the birth of her brother Max, about six months before the accident on the ice. In order to understand the connection between this event and the heel phobia, we must remember that by this time shoe and heel had come to represent every possible relation in life, and particularly those relations existing between mother and child. The tearing loose of the heel meant, then, a separation of herself from her mother, as a consequence of the intervention of her youngest brother.

Binswanger now devotes a chapter to *foot and shoe symbolism in race psychology*. He points out instances in which the individual symbolism of the patient and the racial symbolism are identical. In the most diverse of races, in ancient and in modern times, foot symbolism has been used to stand for the blessing of fruitfulness, especially in regard to women. To illustrate, in the myths of old, flowers and fruits were

said to spring from the footsteps of the heroes or gods who had passed by. The female shoe as a symbol of the vulva, the male shoe as a symbol of the male organ, are used in various epigrams, proverbs, riddles, and folk songs. Furthermore, the shoe was frequently used as a symbol of pregnancy. In spite of the manifold symbolisms on the part of the patient, Binswanger does not think that she is a shoe fetishist.

The *technique of the analysis* is not the classic Freudian one, which goes from the general to the particular; which, through dreams and symptomatic acts, penetrates to the unconscious until it reaches the pathogenic complexes, and from that point goes on to the analysis of the symptoms. The analysis in this case starts at the symptoms; in other words, goes from the particular to the general. At the beginning Binswanger used hypnosis, in order to concentrate the attention of the patient upon the symptom, upon those things that were associated with it, and finally, upon the complex.

Binswanger has not included in this detailed history of the case an analysis of the patient's pregnancy complex, her complex of sexual persecution, and her transference dreams. He calls particular attention to the fact that the transference appeared on the surface to be negligible. But the results accomplished lead him to surmise that a strong transference had taken place, as the result of the identification of the physician with the man whom the girl was about to marry.

Concerning the *results of the case* it is to be noted that some months passed after the termination of the analysis before the phobia left the patient. Mild attacks showed themselves at times; in dreams the heel phobia appeared from time to time. Six weeks after the end of the treatment the patient was married. During her honeymoon she skated for the first time in many years. A letter from her husband, two years after the cure, reports her as being entirely well.

7. *The Mechanism and Interpretation of Dreams.*—This article is an analysis and criticism of Morton Prince's article on "The Mechanism and Interpretation of Dreams." It does not lend itself to abstraction. Its main theme is that Prince does not carry the analysis of his dreams far enough to master their deep potential significance.

8. *Concerning the Psychological Content of a Case of Schizophrenia.*—This is an exhaustive psychological study of a case of paranoid dementia in an intelligent woman whose voluminous productivity Spielrein has as far as practical reproduced verbatim so that the reader can follow the interpretations that she makes. She herself first listened to the patient's discourse and through her direct and spontaneous remarks, through some direct questions and associations learned the meaning of her apparently nonsensical talk. Only after she had worked out the unconscious value of her symbolic language did she look at her clinical record and finally at the history of the case in order to see how much of that which she had found corresponded to the facts in the case.

The patient's husband reports that he has known her for fourteen years. She has always been well in body and mind. She has always had religious tendencies. Married thirteen years. Sexually she was cold. First pregnancy normal. During the second pregnancy attacks of fears of death and of heart failure lasting from one to one and one half hours following the shock of knowing that her mother had cancer. The labor was difficult. In being anesthetized the ether ran into her eyes; she dwelt on this a long time. She adjusted herself well to the death of her mother two years later. Then an abortion followed by a curettage. On her return to her home she seemed impelled to work, often fatiguing herself and became demonstrative in her affection for her husband. Two years later she became intensely interested in a poor family and was made extremely happy when she could do something for them. Her religious tendencies rapidly grew more pronounced; she would wake her husband up at night and upbraid him for his beliefs. Then followed scenes in which she raved incoherently and declared that she and her family were unclean. Finally she was taken to the hospital.

It was impossible to gather unified facts from the patient on account of her incoherent talk. It appeared that she was Protestant, her husband Catholic. She continually declared that her husband, a professor, was being led astray by two of his rich pupils, one of whom she referred to under the name of "frauenzimmer."

Status Præsens

No marked bodily disturbances.

Orientation—good for time and place.

Attention and memory—undisturbed.

Affectivity—patient unable to express her feelings adequately.

Speech—irrational.

Hallucinations—of the face, hearing and of bodily sensations.

Delusions: "she is being catholicized," "polluted with urine," "whipped through Basel," "she is narcotized and awakens changed into a horse or a small trout," "dissected," "phrenologized," "mythologically handled."

Mannerisms—few characteristic ones.

Psychomotor abnormalities lacking, no negativism or catalepsy, etc.

Diagnosis: Paranoid form of dementia præcox.

The nine chapters that follow contain verbatim records of the patient's conversation, with Spielrein's interpretations. They do not lend themselves to abstraction, but in order to show their value and to simulate interest in the original I have translated the first chapter on "Catholicization."

"Catholization"

From the history of the case we learn that the patient does not love her husband sexually, that they quarreled often, that she suspects her husband of preferring one of his girl pupils. The husband is a Catholic, the wife a Protestant. The patient often speaks of being "catholized" here in the institution.

Question: What do you mean by "catholization"?

Answer: "The History of Art is in relation to Michael Angelo; the Sistine Art and the Madonna. She came into relation with the Lao Art; that belongs together with the Laocoon. The Sistine Art is the sexual Art. A derivative of Sistine Art is the Lao Art or the Art of Generation. The Sistine Art can call forth the Sexual Art, the contemplation of a beautiful picture can make one to poesy, in fact forget one's duty. The Sistine poesy is the Catholic poesy, it must be in close relationship with the Madonna, with Raphael and the whole Catholic poesy."

So much for the patient. Every one knows the Sistine Chapel in Rome which serves the culture of Catholicism and contains the frescoes of Michael Angelo. The Madonna also belongs to the lore of Catholicism and is revered in the whole world as a symbol of the Beautiful. One of Raphael's Madonnas is known as the Sistine.

"The Sistine Art" (chapel) respectively the Catholic religion ("Art," "Poesy") is related to Beauty (Madonna, Raphael, Michael Angelo); "The sexual is derived from the Sistine Art." The patient says "Contemplating a beautiful picture one can become poesy and possibly forget one's duty." The phrase "forget one's duty" spoken by a wife lets the erotic element in poesy become apparent so that we can say that poesy="being in love." As a matter of fact the patient states that her husband allows himself to become interested in "Beauty" and forgets his duty to his wife and children; without further questioning the patient goes on to say "The psychology of vanity has no relation to the psychology of the mother only in so far as esthetics demand that one clothe oneself in agreeable fashion." "I have no respect for the Psyche; in it Beauty takes precedence over inner Purity." The patient then says that her husband preferred the "Beauty" (of the suspected pupil) to the inner purity (of the patient). Now as the husband is Catholic, his love, in fact all sexual love, becomes Catholic "poesy," "art," "religion," etc. In the formation of these symbols the Klang similarity between Sistine (German—Sixtinische) and sexual may be of influence. The patient even forms a verb "catholizing" from the symbol "Catholic" which stands for her husband and means as much as "to act as a Catholic" (one who enthuses over sexual love=Catholic poesy).

From the Sexual Art there is derived the "Generation Art" (the creation of new Generations) which is called the "Lao Art" and whose symbol is Laocoon ("a derivative of the Sistine Art is the Lao Art or

the Generation Art"). The choice of the Catholic religion, in fact of "Religion" itself as a symbol of sexuality is determined in the patient chiefly by the fact that religion forms the spiritual element in opposition to sexuality, the physical element. This apparently paradoxical statement has the following foundation; in the naming of the sexual component by its negative (the spiritual) there is the strongest defense against this component; however in that the highest, viz., religion signifies sexuality, the latter acquires the value of religion. The expression of an idea through its opposite or by inversion is repeatedly found in the symbol formation of the patient. For example when I ask her if she knows any Catholic families outside of the institution she tells of a family in which the husband is a Protestant and the wife Catholic; they always fought; then she says: "Possibly the man was Catholic and the wife Protestant." The patient is enraged that her husband beat the children, soon she tells of a "case of poverty" in which the mother *perhaps* had beaten the children. Those people had the plague, she knew it because the woman "smelled of impure air, of prostitution." She goes on to say that this woman had been infected with prostitution by her husband, polluted, made sick, etc. Everything which in her husband enrages her, she has happen to the woman of whom she tells.

Spielrein in similar fashion reproduces and interprets the patient's words about a variety of subjects; such as "the psychological sistine experiment," "history and its treatment," "industrial or economic questions," "iron, fire and war." All of these are symbols of some of the patient's most troublesome complexes. Spielrein elucidates them so that we see the conflicts that are at the bottom of her symptoms. Further on there are chapters analyzing the patient's poverty complex, her clothes symbolism, memories of childhood and her dreams.

Spielrein does not claim to have made an exhaustive and systematic analysis of this case. In fact it is impossible in a patient so dissociated and who has such little insight. Her real purpose seems to have been to give the reader who may not be an experienced analyst an insight into the symbolic speeches of the patient and their relationship to each other.

Freud and Jung have shown that patient's systems of delusions are not all nonsensical but follow the same laws of construction that a dream does and are the result of complexes. Freud, Riklin, Rank and Abraham have pointed to the similarity of present day dream mechanism and the mythological mechanisms of thought.

The parallel between the patient's manner of thinking and such archaic modes as are revealed in myths and dreams fairly forced itself upon Spielrein.

She then goes on to apply this concept. If we derive pleasure from any myth or poem it is due to the fact that pleasure-laden concepts in the unconscious are stimulated which we experience only because the new

experience has the power of becoming related to the old experience. At the time it seems as if we were experiencing only the pleasure of the present whereas in reality we are reëxperiencing an old pleasure not only our own but that precipitated in us by the experience of our far distant ancestors. For the research worker who wishes to investigate points of similarity between dreams, psychoses and mythology this patient's ravings are full of interest. Such a relationship seems to me only to be possible if one premises the present-day activity of long past modes of thought. It seemed to Spielrein as if her patient had been sacrificed to the superstitions prevalent among the mass of the people. Such for instance are the ideas of transformation that the patient has. Another example is what may be called her water symbolism which shows many close analogies to mythological superstition. The patient speaks of "the childhood saturated water of Jesus" which is analogous in the Christian belief to the bread that is the body, the water in wine that signifies the blood of Christ. Again the patient speaks of "spermatic baths." This concept finds its analogue in Persian mythology. The semen of Zarathustra is preserved in the ocean. Every thousand years a virgin bathing in the ocean becomes impregnated and then becomes the mother of the Saviour.

The patient however bases her mental processes on her present-day conflicts. Spielrein takes as an example the following. The patient dislikes sexual intercourse with her husband. Conscious thought would consider the possibilities of the situation in reality which could free her from this painful situation. After weighing matters pro and con she could decide upon a divorce or upon any other suitable course of action. As Jung has shown the schizophrenics do just the opposite. As in a dream they substitute the world they give reality value. Spielrein thinks that her material shows that the ego of the unconscious consists in part of concepts that are derived from beyond the experience of the individual and come from the historical past. It is to this historical past that the patient now brings her present-day life. She does not say "I have been polluted by coitus"; no, she fuses the pain of this experience with the pain of inherited analogous ones and calls it "weltschmerz" and therefore speaks of it mythologically. Not she the woman as an individual has been polluted but women in general because in the past she was only one of many women. From this she proceeds to the concept "The Earth is polluted," for did not the ancients see in it the Great Mother?

The schizophrenic makes use, as is well known, of vague abstract concepts and this is well founded, for an abstract concept is an extract of many single concrete ones, derived from many experiences. In the conscious exact examination of an object abstract concepts can be very much in the way, because we each of us tend to use them to suit our-

selves, whereby they lose all exactness. But it is just this inexactness which makes abstract concepts so suitable for the dream life of the schizophrenic. The less sharply circumscribed a concept is the less it designates something definite and the more concepts it may contain. It therefore seems to Spielrein that the symbol owes its origin to the urge of the complex to be multiformly embodied. Instead of saying "I experience this" they say "we experience it" and thus they rob the complex of its personal quality. This transforming tendency of every complex Spielrein thinks is the driving force for poetry, painting, in fact every form of art. All the vague general concepts of the patient are subject to this tendency. The unconscious solves the present by placing it in the past. But we know that the dream is a wish-fulfillment and therefore fuses itself with the future. The future is also solved by and in the past, for the present-day conflicts acquire prehistoric symbols and through these symbols are solved as if they had taken place long ago and been settled. Thus does the unconscious rob the future of its independent existence; the personal future becomes the universal phylogenetic past and this latter holds for the individual at the same time the value of the future.

In this way we see how in the unconscious everything is beyond time, in other words, is at the same time past, present and future. It follows, therefore, that the unconscious can tell us of personal conflicts, of conflicts in the phylogenetic past from which our personal experiences are derived and even of the possible development of things in the future because the future springs from the past.

9. *A Contribution to the Study of Narcissism.*—Outside of the work of Havelock Ellis little study has been made of the causes and underlying meaning of this phenomenon. Psychoanalysis has thrown light on the genesis and the probable psychosexual connections of this regression of the libido, without, however, learning its full significance for the soul and love-life of the individual.

Newer psychoanalytical investigations, especially on male homosexuals, have resulted in affirming narcissism, *i.e.*, love of one's own person; as a normal stage of development, which introduces puberty and whose purpose is to bridge the gap between pure autoerotism and object love. The analysis of men with homosexual tendencies has revealed the fact, that, as a result of early love for their mother, these persons subsequently identify themselves with that object and transfer their affections to themselves and persons like themselves. In the case of women, frank homosexual leanings are more intense and unthwarted than in the highly sublimated friendships among men.

Rank contributes this paper as a small contribution to the subject of narcissism in women whose purpose is to show that loving their own bodies is a great factor in normal feminine vanity and that even in a normal heterosexual love, insists on its satisfaction.

As the basis of this paper Rank analyzes another dream of the girl whose dream he interpreted in his paper "Ein Traum der Sich selbst deutet" (Yahrb. f. Psychoanalyt. u. Psychopatholog. Forsch., Vol. 2, Part II, abstracted in *PSYCHOANALYTIC REVIEW*, Vol. V, page 230).

This girl is neither neurotic nor manifestly homosexual, but her dream partially reproduced below reveals the narcissistic tendency quite plainly.

The Dream (Abstracted)

"The girl dreamed that she had received a love letter from W. The writer declared that he looked at her picture daily and envied those who could see her in reality. He announced that he was married and enclosed his wife's picture. The picture revealed the wife as so plain a woman that the girl was not surprised at his thinking of her instead. Enclosed, also, was the picture of a beautiful nude woman. This picture fascinated the girl. As she looked at it, she realized that the face, and the body as well, were very much like her own."

The actual circumstances for the explanation of the dream were as follows: The girl was undecided as to whether she should leave her home and seek her fortune in a certain city. The secret motive for her going was the fact that she hoped, in that city, to meet the young man W, from whom she had not heard for several years. This young man is identified with the one in her dream. A series of details in the dream are reminiscences of her relations with him. She had determined to write to him before setting out for the city but had not as yet done so. The dream is the fulfilment of her desire to get an answer from him. The announcement of his marriage in the letter is the result of her fear that he might be married. The dream assures her that he married only for material reasons. The fact that she surpasses her rival in beauty is derived from the childish desire to surpass her mother in the eyes of her father. We are here reminded of the queen in "Snow White" who besought her mirror to declare her the fairest of all.

Her admiration of the beautiful picture represents, of course, her admiration of herself. The fact that she does not recognize herself directly in the picture is due to the activity of the censor. But admiration of her counterpart betrays the narcissism basis of homosexuality. This love for one's counterpart is present in the myth of Narcissus, who thought his image a beautiful boy.

The dreamer admitted that since adolescence she had found delight in her own body, a pleasure which was strengthened by the admiration of men and women. She found pleasure, also, in looking at the bodies of beautiful well-built women. (This admiration of one's own features is apparent in the common tendency of artists to paint their own portraits.) It is superfluous to add that the dreamer was fond of gazing at herself in the mirror. She later confessed that combing her hair before the mirror for any length of time aroused her sexually.

The plainer woman whose picture she saw represents her mother, who first had aroused homosexual feelings in the girl. The desire to keep the object of her love young and beautiful had caused the girl to turn her admiration upon herself. This tendency of the narcissistic person is apparent in Oscar Wilde's "Picture of Dorian Gray." Here we have a fulfilment of a wish that the subject of the portrait may remain as young and beautiful as the portrait shows him to be, while the portrait records the marks of age and sin. The fact that Dorian Gray inherited his beauty from his mother shows his homosexuality to be a transference of his earlier love for her.

The dreamer declared that she could never love a man unless he loved her deeply. In other words, she loved a man only on account of his admiration of her beauty and her worth.

The dream also reveals the girl's desire to possess the picture which she had given to the young man. Her self-love is so strong as to oppose her possession by any one else; therefore, the man in the dream is represented as married to another.

Postscript

Several days after reading the foregoing interpretation, the girl had another dream which corroborated the meaning of the first one and brought to light an important part of the memories which had served in the construction of the first.

She dreamed that she had received a letter containing three photographs of herself. The man who sent them wrote that since she would have no more to do with him, he had decided to return these constant reminders of her. Upon examining the pictures she was astonished to find that they represented her as being older, instead of younger, as she was at the time of their being taken. Then she decided that it would be well if the pictures grew older and she younger. She continued to look at these pictures (especially a colored one) until she awoke.

The young man in the second dream was her former betrothed. Upon his marriage to another, she had demanded the return of her pictures. He denied her request, saying that he wished to keep the pictures as a remembrance. He also showed her the picture of his wife, an ugly woman. She accused him of having married for money, a fact which he denied.

This dream, the fulfilment of the desire to get back these remembrances from her former betrothed, reveals also her wish to possess as many photographs of herself as possible. The old woman in the dream pictures were probably representations of the man's wife. Hence her desire to be younger and prettier than these pictures. The pictures probably represented also her mother, for the girl declared that they showed a woman of forty "about the same age as my mother."

The same situation is at the basis of both dreams. The two men represent, in reality, one man. Underlying the dream is this unconscious thought: Men are so bad and so incapable of love, so lacking in ability to comprehend the beauty and worth of a woman, that she might better return to her former narcissistic state and, independent of man, love her own person. That disappointment in love is capable of producing such a regression of the libido is proved by a later dream.

The girl dreamed that she was bathing in a stream. Subsequently she and two other girls went into a meadow and lay naked in the grass. Presently her companions disappeared and she found herself in a room. On the wall was the picture of a beautiful nude girl of a build similar to her own. This picture fascinated the dreamer. Next she was in a large hall, in which the audience was seated. Presently there appeared a girl dressed as a princess and a man dressed as a knight. In the princess she recognized herself. With the conclusion of the performance she awoke.

Again the dreamer signifies admiration of her own body. It reveals her unconscious belief that she compares favorably with every other woman. The last scene in the dream is derived from a quarrel between the girl and one of her admirers, in which according to the girl they only "played comedy." She had reproached him for liking other women better than herself.

Therefore we have the first part of her dream, in which she compared her body to that of the two other girls; also the second, in which she, assured of her superiority, gave herself up to self admiration. In the third scene the man was represented as asking her forgiveness.

Again we have the thought: She is too good and too beautiful to put her trust in men. She could really love herself, if she had a picture of herself before her.

10. *The Psychological Solution of Religious Glossolaly and Automatic Cryptography.*—Glossolaly does not appear to have been widely practised before the Christian era. It is defined for the first time by Paul as ecstatic speech, unintelligible to the speaker and to his hearers, which evokes in the speaker a feeling of religious devotion. Though highly praised by Paul, glossolaly seems to have died out in post-apostolic days. It reappears again after the revocation of the Edict of Nantes, among the Inspired Men of Wetterau, and especially in the pentecostal movement which originated in Topeka, Kansas. Pfister describes at great length a religious revival of this kind in Zurich, in which the entrance of the Holy Spirit was acclaimed with wild shrieks and unintelligible cries.

Little has yet been done in the way of scientific investigation of this phenomenon. Lombard limits himself to a mere description and classification; Jansen shows the connection between glossolaly, "a spiritual

epidemic," and a tendency to religious-paranoic ideas, to melancholia, to manic-depressive insanity, to epilepsy and hysteria, without going into the essential pathogenesis. Eddison Mosiman has gathered together all previous studies but gives no analysis of isolated phenomena. Glossolaly is to him "a manifestation of thoughts and feelings through the organs of speech, which are temporarily dominated by the reflex nerve centers. The different forms may be attributed to suggestion, which is in large part derived from a literal interpretation of the New Testament."

Mosiman did not succeed, however, in really explaining glossolaly; *i.e.*, in tracing its component parts to their sources. Pfister now makes an initial attempt to explain this phenomenon through the psychological analysis of individuals in whom it appears.

Several persons placed themselves at his disposal. Of these he analyzed one (a twenty-four-year-old boy) in ten sittings, in the following fashion: He had the subject utter a spontaneous speech, which he wrote down. Then he read it aloud and, at each individual word, encouraged free association on the part of the patient by asking: "What comes to your mind in this connection?" The final result in each instance was a connected speech, dealing with childhood experiences and unfulfilled wishes.

As a result of various investigations, it appeared that the associations of each person converge to a certain common point of connection. They are always groups of related, emotionally toned concepts (complexes). On the basis of the material thus gained, Pfister defines glossolaly as automatic reproductions, similar to speech, whose content is unknown to the speaker.

He divides the cases examined by him into two groups. One deals with the automatic distortion of a normal language, which exhibits infantile characteristics and is generally derived from a wish to master the language in question. Pfister describes the second kind of glossolaly as ungrammatical or imaginative glossolaly. This form of speech reproduces a great number of memories in a characteristically concise fashion, in which every grammatical form is lacking. Certain analogies to a definite language are apparent; occasional remote traces of rhyme and rhythm.

In the place of grammatical structure, glossolaly shows a psychological construction, which is like that of dreams and neurotic symptoms. The organizing principle is, as there, a complex, which in this case manifests itself through phonetic expression. Behind all the examples examined by him, Pfister discovered painful thoughts, which revived analogous experiences—for the most part infantile—repressed by consciousness but now brought forth in disguised form.

Motives for glossolaly were found to be, above all, erotic emotions; secondarily, pride, longing for a more remunerative position, and the

like. The infantile origin is ever more apparent than in dreams. In the beginning, glossolaly appears only in enthusiastic moods, later in calmer emotional states and at will.

The biological interpretation of glossolaly lies, as in dreams and neurotic symptoms, in the fact that wishes, unfulfilled in reality, are realized in the realm of fantasy. Therefore, glossolaly represents the fulfilment of wishes in the Freudian sense. It is also directly or indirectly based on the suggestion derived from early Christian glossolaly, which has played a rôle in every known instance. In the Biblical statements concerning the glossolaly of Paul, Pfister finds exactly the same features as in the investigations made by himself.

The young man whose utterances Pfister has most completely analyzed, confided to him in the course of the experiment that he felt inwardly urged to put characteristic marks on paper. Pfister has printed rich interpretations of this cryptography. The work of deciphering it was similar to that entailed in glossolaly. Pfister induced the subject to gaze at mark after mark and to name the word which occurred to him in each case. In this manner there resulted a connected text of a religious nature, which was markedly, and advantageously, different from the usual literary productions of the young man.

On the basis of a careful comparison of this text with the individual characters, the experimenter learned to recognize this writing as an exact counterpart of glossolaly. He, therefore, suitably defines it as automatic reproduction, whose content is unknown to the writer. He differentiates two principal types, (1) the automatic fashioning of a normal alphabet, and (2) the automatic drawing of figures.

Concerning the latter he draws a number of very interesting conclusions. This "imaginative cryptography" is either word or sentence writing. In the writing of words it is remarkable that often words differing greatly phonetically but related as to meaning are represented by similar figures. The writing is not, therefore, stenography—in spite of its partial outward similarity to such a system—but ideography. The grammar is primitive, and lacks every differentiation. The same form can be a substantive or a verb, a relative pronoun or an adjective, a subject or a predicate. The meaning of a figure is derived from its position with regard to the whole (exactly as in the Chinese language).

In the writing of sentences, Pfister noted that those parts of the sentence which have a purely formal meaning, as copulas and relative pronouns, are not represented by special forms (in which respect certain languages may be compared, which have no special forms for these parts of speech). In this respect, also, the sentence writing exhibits a graphic analogy to vocal speech, since, in both cases, the sentence is the fundamental unit; separation into different parts of speech follows later.

11. *A Casuistic Communication Concerning Infantile Theories of Sexual Processes.*—A normal three-and-a-half-year-old girl was presented with a brother, whose arrival caused her a great deal of joy. The information that the child had grown in the mother did not seem to interest her much. Before the birth of her brother the little girl had at times made remarks concerning the increasing girth of her mother. She herself wanted to eat a lot, so as to become round.

She became very much interested in the baby and in the act of nursing. Upon being bitten by a mosquito one day, she told everybody that a small breast was growing upon her. She complained bitterly when the small breast disappeared. When the baby was four months old, the mother told her daughter Anderson's story of "The Ugly Duckling." The child showed keen interest in the tale. From that time on she wished to have the beginning of the fairy tale repeated, in particular that part in which the duck produces the young ones. She would ask for the story by saying: "Tell me about the lady and how the children come," although she knew perfectly well that the story concerns a duck and not a woman. Upon being asked by her mother why she always wanted that story, the little one said: "Because it gives me much pleasure." To the question: "What gives you pleasure?" she replied: "Why, the way in which the little children come out." After a pause, she laughed and said "I dreamed last night that Suppenkasper (a character in Strumpelpeter) fell into the toilet." Suppenkasper in the story gets thinner and thinner, until he finally dies. After death he grows again. He is a symbol of the life cycle.

This observation is identical with the little girl's dream reported in Jung's "Conflicts of the Child Soul"; it corroborates also the "lumph theory" of little Hans, whose analysis Freud has reported.

12. *Criticism of Bleuler's Theory of Schizophrenic Negativism.*—Jung considers that Bleuler's work in addition to being a comprehensive formulation of the various manifestations of negativism is especially worthy of attention because of his new psychological conception of ambivalency or ambitendency, that is, the balancing of every tendency (in the physical realm) by a contrasting one, and ambivalency, in which every emotional tone is balanced by its opposite; whereby every affect-laden idea has an ambivalent character.

These formulations are founded upon the observations made in cases of katatonia. Psychoanalysis is well acquainted with these facts and they have been implied in the concept of resistance.

Bleuler goes on to say that the determining factors in negative phenomena are:

1st—Ambitendency.

2d—Ambivalency.

3d—Schizophrenic dissociation of the personality.

Upon the basis of such a disposition positive and negative manifestations can follow each other without rhyme or reason.

Jung points out, however, that in every instance of ambivalency, *i.e.*, where a more or less unexpected negative instead of a positive reaction occurs there is a strongly marked cause, arising from a complex. This fact contradicts the impression given by Bleuler that one tendency easily calls up its opposite. For even in schizophrenia the resistance possesses a systematic character.

Not ambivalency but the tendency to resistance lies at the basis of negativism. Ambivalency cannot be classed with the schizophrenic splitting off of the psyche; it merely brings to light existing subconscious associations of contrast. The same is true of ambitendency. This is true not only in schizophrenia but also in the neuroses and for normal states.

Resistance is the compelling factor which brings about a manifestation of the everywhere latent ambivalency. It implies the presence of two conflicting forces, which manifest themselves in the patient's impulses.

Since a complex is the cause of resistance, the theory of negativism must accord with the theory of the complex.

According to Bleuler the causes of negativism are:

- (a) Autistic withdrawing of the patient into his fantasies.
- (b) The presence of a life wound (complex) which desires protection from contacts.
- (c) Misunderstanding of one's surroundings and its desires.
- (d) A directly hostile attitude toward one's surroundings.
- (e) Pathological irritability of schizophrenics.
- (f) The "urge of thought" and other difficulties of action and thought.
- (g) Often sexuality, with its ambivalent emotional tone, is one of the roots of negativistic reaction.

Jung shows that the withdrawing of the patient into the realm of fantasy for fear of disturbing the life wound (complex), misunderstanding and hostility toward real surroundings and irritability are characteristics which accompany a complex. Likewise the disturbance of thought processes in schizophrenics is the result of a complex. We have here compulsive thinking which is primarily a complex thought and secondly a sexualizing of the thought.

Jung fails to understand why Bleuler considers sexuality only as a tentative cause of negativism. Psychoanalysis has proved that negativism is the result of resistance, which, as in all other neurotic cases springs from certain forms of psychosexual development.

At the present day there is scarcely a doubt that schizophrenia (under the predominating introversion mechanism) possesses the same mechan-

ism as every other psychoneurosis. Its individual symptoms must, therefore, be regarded from the psychoanalytic standpoint, especially if the investigation deals with their origin.

13. *Answer to Jung's Observations on the Theory of Negativism.*—According to Bleuler his conception differs from Jung's in that he regards a sort of loosening of associations in schizophrenia as the primary factor, whereas Jung traces everything to the working of a complex. But in truth, he says, the two theories are not so incomplete as would at first appear.

When Bleuler stated that positive and negative reactions replace each other "without choice" he does not deny the existence of a cause for every psychic act. He simply means that that unity of action is missing which results in a logical act after the weighing of the two opposing forces. There are present also chance factors which are determining for action. These chance factors explain why the same stimulus calls up at times negative, at time positive responses.

He does not place ambivalency on a par with the schizophrenic splitting off of the psyche. He means simply that ambivalency everywhere present, is of great importance in schizophrenia, where association is a primary factor.

Bleuler does not quite understand Jung's conception of resistance as a basis of negativism. To him autistic withdrawing is not identical with the overgrowth of complex fantasies. Neither is the life wound identical with this shutting off (of reality); the latter is rather a result of the former. Moreover, this autistic withdrawing has not only a negative basis (avoidance of irritation) but a positive one (desire for inner peace). It may, therefore, take place without the presence of a life wound.

While admitting that misunderstanding of the outside world is often a "complex assimilation" Bleuler points out that not only primary causes but secondary ones may give rise to this process. Likewise instances in which the complex is not present may produce a hostile attitude toward one's surroundings, and, further, irritability may exist without a complex and a complex without irritability.

Bleuler reasserts his conviction that the blocking of thoughts is a primary factor in negativism. As for sexuality, he does not deny that it may work indirectly through a complex. He believes, however, that it may operate directly as well.

14. *Psychoanalysis in a Case of Melancholic Depression.*—A forty-two-year-old inkeeper exhibits the typical symptoms of melancholic depression (drowsiness, lack of ambition, feelings of self-reproach, suicidal intentions, loss of weight, physical oppression, etc.). He has been suffering for a period of one and a half years. Has twice been committed.

Family history: two maternal uncles melancholy, confined in institutions. Patient's mother and her uncle inclined towards melancholia. Causes unknown. Financial situation good. Patient's wife and three children well.

The association experiment reveals complexes directed against the patient's wife. For some time the patient has been wholly impotent in relation to her. During this period he has masturbated. He always gets along better with men than with women. His dreams and fantasies center about scenes of pollution with men. He is fond of cooking, of looking after the children.

The past history reveals the fact that the patient grew up under the tyranny of a stern brother. After marriage he lived with his father-in-law, who ruled the household. Two years before, the father-in-law had become insane and been removed to an institution. Since that event the patient has entertained the fear that he will suffer the same fate.

At the end of four analytical sittings, in which facts concerning homosexuality were made clear to the patient, the oppression and unrest have disappeared; the patient is able to resume work. A report from his six months later, shows him to be in all respects normal.

The case is one of hereditary psychogenic depression, probably with a homosexual basis. The picture belongs to the class of melancholic depression. In this case the outbreak occurred after the loss of the last object towards which the libido had been directed.

BOOK REVIEWS

THE FABRIC OF DREAMS. By Katherine Taylor Craig. E. P. Dutton & Co., New York, 1918. Pp. 380. Price \$2.50 net.

To begin with, the writer of this book is credited by the publishers with being a talented occultist. We therefore must be prepared for finding that the problems presented by the dream will be dealt with by her from the mystical viewpoint. This is, as a matter of fact, the way in which she handles the question. There is, for example, a chapter on the sixth sense, and telepathy is a recognized fact, while an astral body is put forth as a possible explanation of certain phenomena. The book contains a great mass of evidential material drawn from all sources, from the dream interpretations of Joseph to those of Freud, including references to literature, alleged historical occurrences, evidence presented to the Society for Psychical Research, and even newspaper accounts, all presented in the same way, apparently conceived to have the same evidential value. The book contains a running commentary upon various methods of interpretation, including the psychoanalytic, which, however, the author apparently has only a meager understanding of, although she is open-minded and fair in her treatment of it. Gypsies seem to be given as much credit for dream interpretation as anyone else. In the latter part of the book the various interpretations of typical dreams are given, and there is a long alphabetical list of dream symbols taken mostly from Artemidorus. There is a long chapter on interpretation of dreams by means of the ancient art of geomancy as set forth in the "Royal Book of Dreams" of Raphael (1830). These contributions are of course interesting as such, but have not been presented in an especially valuable way. The book as a whole seems to have little coherence, though there is much interesting matter in it.

WHITE.

THE UNSOUND MIND AND THE LAW. By George W. Jacoby. Published by Funk & Wagnalls Company, New York and London, 1918. Pp. 424. Price \$3.00 net.

Unfortunately the psychiatrist is forced to assume a different personality when he appears in court than when he appears at the bedside. This is true largely because of the failure of the law to pay any attention to scientific problems, and the further fact that as a result the lawyer and the doctor speak essentially different languages. Aside from this, the medical expert, if he is adequately and efficiently to deal with the situation in which he finds himself, must have a working knowledge

of the criminal law and the methods of procedure. As a result, therefore, there has grown up a more or less illy defined specialty which has been recently termed alienistics. This book is an essay in this specialty and as such is deserving of the most favorable criticism. It deals with the subject matter of psychiatry not from the essentially scientific or interpretative point of view, but from the descriptive and medico-legal point of view. Considered solely from this angle, which is the angle from which the author presents his material, and from which he undoubtedly desires his work considered, the book is an excellent one; more particularly is it excellent for the lawyer than for the psychiatrist, for the psychiatrist hardly needs it and the legal information it contains is not considerable. For the lawyer, however, it ought to materially assist him in relating himself to the problems in mental medicine as they present in his practice. Dr. Jacobi is to be congratulated upon completing a most difficult task in a highly commendable manner.

WHITE.

THE CHILD'S UNCONSCIOUSNESS. By Wilfrid Lay. Published by Dodd, Mead & Co., New York, 1919. Pp. 3289.

The proponents of psychoanalysis have always believed that one of the most practical utilizations of the knowledge gained by this method of the study of the mind would be in its application to the problems of education. This book is written by a teacher and is an effort to apply the principles of psychoanalysis to the various problems of education and also to assist in the better understanding and relating of the teacher and pupil. It is a worthy effort in this direction and is written in a simple and lucid style, which can be understood by the lay reader and by the teacher. The material on the whole is excellent. The reviewer thinks that it is rather unfortunate to refer to certain ideas as hereditary because it does not seem to him that that can adequately express the real facts, except the idea of heredity is explained to include so much that it becomes meaningless. If the germ is supposed to contain the potentialities of everything that subsequently develops in the life of the individual, such a description of ideas as hereditary would be warranted, but such a concept only interferes with a true understanding of the real origin and meaning of ideas as organs of the mind. In the same way the thesis of the author, that the conscious can in any way affect the unconscious, might be questioned. If the unconscious is, as the reviewer believes, our historical past, it cannot be changed by the present. The tendencies in that past can only be redirected and reassimilated to the present in the new directions. Speaking also of emotions as being always projected to some outward source, seems also to be inaccurate. The anxiety of certain neurotics is frequently expressed by them as not being projected outward, being a feeling for which they have no explana-

tion, and one that seems to be entirely from within. Such minor criticisms of course may be made without detracting from the value of the book as a whole. It is a decided step in the right direction and a practical application of psychoanalytic principles.

WHITE.

HANDBOOK OF MENTAL EXAMINATION METHODS. By Shepherd Ivory Franz. Published by The Macmillan Company, New York, 1919. Pp. 193. Price \$2.00.

This book replaces a previous work of some years ago by Dr. Franz on the same subject. It is intended, as the author states, to give to the psychiatrist and neurologist methods of examination which have been found successful by the psychologist. The subject matter dealt with involves sensation, movement, speech, attention, apprehension, perception, memory, association, calculation tests, time of mental processes, general intelligence, and mental tests. Under these heads are discussed the technique of applying specific tests for determining mental activity in the particular realm under discussion and for determining both the quantitative and the qualitative response. The interpretation of the data is also discussed. In a very clear and lucid style the author gives the information with relation to the tests in these various departments of mind, using those that are more readily applicable, and from which results are practicable. For a work on mental tests the book is to be highly recommended as useful and stimulating.

WHITE.

THE BLIND, Their Condition and the Work being done for Them in the United States. By Harry Best, Ph.D. The Macmillan Company, New York, 1919. Pp. 763. Price \$4.00.

This work considers problems of the blind from the legal, economic, prophylactic, and educational viewpoints, discusses the intellectual and material provision for them, and gives an account of the organizations interested in them. From these points of view the work is encyclopedic, containing a large mass of information from all sorts of sources, and is a most valuable reference book along the lines of the matters treated. The book is invaluable for all those interested in this special subject. The psychologist of course would like to see a careful setting forth of the mental condition of the blind from the newer points of view, but such a discussion would probably be material for another volume. The present volume cannot but be stimulating and helpful to all who are interested in the blind, and to the blind themselves it offers prospects for a better assimilation by the body social and a larger opportunity as a result.

WHITE.

THE EROTIC MOTIVE IN LITERATURE. By Albert Mordell. Published by Boni and Liveright, New York, 1919. Pp. 250.

This is an especially interesting book for psychoanalysts, as it is an attempt to apply the psychoanalytic principles to literary criticism. The author deals with the general aspect of the subject in a few introductory chapters illustrating the principles involved by frequent references to literature and to the lives of authors, and in the latter part of the book he takes up particularly studies of Keats, Shelly, Poe and Hearn. Perhaps the main thesis of the book is that an author's literary productions cannot be adequately understood without reference to his life, particularly of course to those events in his life of marked emotional value. There is a very interesting chapter on sexual symbolism in literature which is widely illustrated by literary references.

While the book in a sense only elaborates the relations between the life of the author and his works, which has been understood to be of importance by literary critics for a long time, still this elaboration is along the lines which have become familiar to us as a result of psychoanalytic research and therefore results in a very much more definite understanding of the relationship of the work with the author's life than has been possible heretofore. The lines of inquiry are also fairly clearly laid down so that in taking up the problem of a literary work it is quite evident the directions in which the author's life needs illumination in order to explain it. This book should be welcomed by psychoanalysts as a very well conceived application of psychoanalytic principles to literary criticism.

WHITE.

SPEECH TRAINING FOR CHILDREN, *The Hygiene of Speech*. By Margaret Gray Blanton and Smiley Blanton. New York, The Century Co., 1919. Pp. 261.

This little book is a study in particular of the hygiene of speech, and while the authors very properly give an account of the speech activities, both nervous and muscular, and the various mechanical situations which modify it, they show a very full appreciation that speech is a form of expression which is largely emotionally guided and the product of the child's environment in the largest sense. While the book contains suggestions for dealing with stammerers and stutterers in the way of re-educational exercises and the like, it is replete with good advice on the general hygiene of dealing with the child in the family and the school. Its broad attitude in these matters commends it, and while it does not take up specifically some of the disturbances of speech which are due to specific affect-laden complexes in the unconscious, it recognizes their existence and importance. The book is a distinctly wholesome discussion of the hygiene of the child from the angle of speech expression.

WHITE.

MENTAL DISEASES. By Walter Vose Gulick, M.D. C. V. Mosby Company, St. Louis, 1918. 142 pages.

This little book makes brevity its principal appeal. It is comprised of only 139 pages, well printed in large clear type, with some 36 illustrations, each one of which takes up a whole or a considerable portion of the page. It goes without saying that the subject of mental diseases can hardly be adequately condensed within such limits. The author has done as well as could be expected, however, and has prepared a book which is simple in its presentation, easily understandable, and might well be of value particularly to nurses in training in the various state hospitals.

WHITE.

NERVE CONTROL AND HOW TO GAIN IT. By H. Addington Bruce. Published by Funk & Wagnalls Company, New York and London, 1918. Price \$1.00 net. Pp. 307.

Another book by Mr. Bruce on the general subject of Mental Hygiene. It consists of some 58 short chapters on different aspects of the subject which have already appeared as daily talks in the columns of the associated newspapers of the United States and Canada. As always, Mr. Bruce writes in a happy vein of optimism and helpfulness for those who are in trouble and the note that he strikes is uniformly wholesome.

WHITE.

PAPERS ON PSYCHOANALYSIS. By Ernest Jones, M.D. Revised and Enlarged edition; published by William Wood and Company, New York, 1919. Pp. 715. Price \$7.00.

This, the second edition of Jones's work on Psychoanalysis is like the first, a reprinting of papers which have appeared elsewhere, except that the papers instead of being chronologically arranged, are arranged according to general topics. The book is very much enlarged by the addition of several new papers, noticeably one on the Unconscious and one on War Shock. There is a glossary of psychoanalytic terms and a very full and useful index. Whatever Jones writes on this subject is worth reading, and the present volume contains the best of his contributions.

WHITE.

SANE SEX LIFE AND SANE SEX LIVING. By H. W. Long, M.D. Published by Richard Badger, Boston, 1919. Pp. 157. Price \$5.00.

This book is a courageous statement by the author of his opinions upon intimate matters of sex relationship which are usually studiously avoided.

WHITE.

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A PSYCHOANALYSIS OF BROWNING'S "PAULINE"

BY WALTER SAMUEL SWISHER, B.D.

The earliest published poem by Robert Browning is "Pauline, a Fragment of a Confession," which purports to be the confession of a faithless lover to his beloved that he has committed certain sins obscurely hinted at in the poem, and is therefore no longer worthy of her love. The poem is in reality not the "fragment of a confession" of a lover, but the most open revelation of the psychic life of a young man who has just passed through the adolescent period and is emerging into manhood. William Sharp, in his *Life of Browning*, with his accustomed acuity, states that "Pauline has a unique significance because of its autopsychical hints."¹ Stedman, in his "Victorian Poets," states that Browning is above all a subjective poet, "While Browning's earlier poems are in the dramatic form, his own personality is manifest in the speech and movement of every character of each piece. His spirit is infused, as if by metempsychosis, within them all, and forces each to assume a strange Pentecostal tone, which we discover to be that of the poet himself."

If this be true of his dramatic poems, how much more true is it of *Pauline*, which is made up entirely of the stuff of the poet's phantasy!

If we set out to analyze the material of this remarkable poem, we must proceed according to the correct analytical method, which is also the best method of non-analytical literary criticism: we must first gather the "external evidence," which corresponds to the "conscious material" of a psychonalysis.

¹ "The poem is in some of its passages . . . almost without disguise autobiographic." (Hugh Walker: *Greater Victorian Poets*.)

Browning was a precocious child, fond of music and folk-tales. He wept when he heard his mother playing plaintive music in the twilight. In appearance, he showed so much evidence of the Creole strain in his blood, derived from his paternal grandmother, that when he visited St. Kitts in the West Indies in his extreme youth, he was taken for a negro. If he was sensitive to the comments on his dark complexion, there is sufficient basis for a neurosis in this fact due to a feeling of inferiority. If we accept Adler's theory of organ-inferiority and fictional guiding-lines, we can the more readily comprehend the content of "Pauline," which we shall later examine.

Since we know that the adolescent years are the years of hero-worship, and consider it likely that Browning suffered in his early years from the shadow of a neurosis, we may conclude that the young poet would tend to seek a hero whom he might worship and upon whom, in the characteristic youthful way, he might project himself. His earliest unpublished efforts were imitations of Byron, a neurotic who, as Matthew Arnold says, "dragged the pageant of his broken heart across half Europe." We know the basis of Byron's Don Juanism: a club-foot and a cruel mother. For the one he compensated by learning to swim, until, like Leander, he could swim the Hellespont; for the other, by seeking his feminine ideal throughout his life and never finding her. But this projection upon Byron early gave way to a nobler ideal, that of the poet Shelley. Since a great part of the poem "Pauline" is taken up with a passionate eulogism of Shelley we may pause here to note in what manner Browning discovered the earlier poet.

Until his fourteenth year (by which time Shelley was already dead), incredible though it may seem, Browning had never heard the name of Shelley. Passing a book-stall one day, he saw among the second-hand books, a small volume labelled, "Mr. Shelley's Atheistical Poems, very scarce." It was a miserably printed, pirated edition of the poet, but it inducted the boy into a new and entrancing world. His mother was sent out in search of the complete poems of Shelley, which she finally discovered together with the works of Keats, and brought home. From that time on to his twentieth year, Browning was the slave of Shelley. In the manner of the hero-worshipping boy, he projected himself upon Shelley; he professed himself an atheist, following the author of "Queen Mab," and even essayed vegetarianism, a practice which he soon abandoned because of its evil effects upon his eyesight. We know how strong such an attachment can be in the case of a growing youth; the term "homo-

erotic" is not too strong to apply to it. From this familiar phenomenon have arisen the various "comrade myths"—those of Castor and Pollux, Damon and Pythias, David and Jonathan, Æneas and his "fidus Achates." We know from the material of the poem that Browning projected himself upon various heroes of mythology, but most of all upon Shelley.

From this point of view, it is significant that Browning published the poem anonymously, signing it "V. A. 20," which may well stand for "vixi annos viginti" (I was twenty years old). It was, the poet tells us, part of a vast scheme, "involving the assumption of several characters; the world was never to guess that such an opera, such a comedy, such a speech proceeded from the same notable person. Mr. V. A. was Poet of the party, and predestined to cut no inconsiderable figure." This, we may conclude, was a rationalization; Browning, suffering from repression, anxious to free his libido from parental fetters, desired to abreact his painful emotions in a frank confession. He could scarcely do this over his own signature; he therefore chose a pseudonym.

The poem was duly published—its publication financed by his aunt—made no great stir and fell into obscurity. Some years later, Dante Gabriel Rossetti came upon a copy of it in the British Museum bound up with a number of miscellaneous poems. He conjectured from the craftsmanship that the poem was Browning's. Browning reluctantly acknowledged its authorship, and it was thereafter printed with his collected poems. He prefaced the poem in the first collected edition in which it appeared with the words, "The first piece in the series, I acknowledge with extreme repugnance," and went on to say that the extravagance of the scheme of which it was a part repelled him: a pure rationalization, we may conclude.

With this preliminary explanation, which involves the "external evidence," or conscious material, let us turn to the "internal evidence," the unconscious material, and examine it and endeavor to analyze it as we would a dream or series of dreams, for that is just what this extremely subjective poem is.

We may first turn to the Shelley material, in which the rest of the poem centers and which furnishes the poem's "raison d'être." We have seen how completely Browning projected himself upon the older poet and we may now prove that, so far from being Browning's confession that he loves a woman, the poem is a confession that he never loved a woman but loves a man: the poet Shelley. Beginning with line 211, he says:

There is one spark of love remaining yet,
 For I have naught in common with him [Shelley], shapes
 Which followed him avoid me, and foul forms
 Seek me which ne'er could fasten on his mind;
 And though I feel how low I am to him,
 Yet I aim not even to catch a tone
 Of harmonies he called profusely up;
 So, one gleam still remains, although the last.

Again, in line 556 following, he says:

... naught makes me trust some love is true,
 But the delight of the contented lowness
 With which I gaze on him I keep forever
 Above me, ...²

He ends the poem (line 1020 following):

Sun-treader, I believe in God and truth
 And love; and as one just escaped from death
 Would bind himself in bands of friends to feel
 He lives indeed, so, I would lean on thee!³
 Thou must be ever with me, most in gloom
 If such must come, but chiefly when I die,
 For I seem, dying, as one going in the dark
 To fight a giant;⁴ but live thou forever,
 And be to all what thou hast been to me!
 All in whom this wakes pleasant thoughts of me
 Know my last state is happy, free from doubt
 Or touch of fear. Love me and wish me well.

² Note how these lines exemplify Adler's scheme; above—below; masculine—feminine. After these lines we shall not be surprised to find a real homo-erotic dream related in the poem.

³ The neurotic must have a crutch, a "fictional end motive," or goal, which is beyond attainment and toward which he works by circuitous routes. It is obvious that the youthful Browning, feeling his inferiority, since he had not arrived at full maturity, sets his ideal of Shelley as the fictitious goal. He cannot hope to emulate Shelley (consciousness of inferiority), but he will strive to do so, though always "from below upward." In what manner Browning attained a different goal, gave up his neurosis, and realized his own ideal, appears in "Paracelsus."

⁴ The giant is the libido, chained to the parents. We shall find that he appears again in one of the two dreams related in the poem, and shall then establish his identity. We might compare this with giant myths. "The giant" in myths is always a parent image, since adults appear as giants to small children. Note the many giant folk-tales in which the mother (the regressive libido) sends the hero out on his adventures; the hero kills the giant, that is, frees himself from fixation on the mother, sets the princess at liberty, and marries her, thus fixing his libido on reality, that is, on the loved one outside the family circle.

It is significant that in the three passages where Browning apostrophizes Shelley, the word *love* is used in conjunction with the poet. In all literature I know of nothing that parallels this passionate expression of love for a friend of the same sex save in Whitman's "Calamus," and the Sonnets of Shakspeare. It is nothing more or less than a highly-idealized homo-erotism. No wonder Browning confesses that his love for Pauline is not so warm as it should be! He is possessed by another love. Pauline is but a pale wraith evoked by a youth who has not quite passed the hero-worshipping stage. We shall see later how he emerged from this stage. Of course, he never completely lost his admiration for Shelley. In his brief poem Memorabilia, beginning, "Ah, did you once see Shelley plain, and did he stop and speak to you?" he expresses profound astonishment that one could meet Shelley and not be elevated to a higher plane of being. To have met Shelley would be like possessing an eagle's feather which one had picked up on a moor. It would suggest the strength, the sustained flight of the eagle, the "sun-treader."

We have sufficiently proved Browning's projection upon Shelley. This was the culminating point of his youth. Previously there had been the period of auto-erotism—so closely allied to homo-erotism—and the projection upon mythical heroes. Inasmuch as this projection upon the heroes of mythology shows evident traces of a father-complex, let us postpone a discussion of it until we have noted the intense auto-erotism, the self-love, of childhood which Browning displays in the poem. In lines 268-280 he says:

I am made up of an intensest life,
Of a most clear idea of consciousness
Of self, distinct from all its qualities,
From all affections, passions, feelings, powers;⁵
And thus far it exists, if tracked, in all:
But linked, in me, to self-supremacy,⁶
Existing as a centre to all things,
Most potent to create and rule and call
Upon all things to minister to it;
Which would be all, have, see, know, taste, feel all—
This is myself; and I should thus have been
Though gifted, lower than the meanest soul.

⁵ We may compare this self-apotheosis to the complete introversion of the Buddhist who attains Nirvana: desirelessness, by shutting out reality, also to the introversion of certain pathological states symptomatic of the neuroses.

⁶ In this and the succeeding lines here quoted, we have an example of the "Wille zur Macht" (will to power) of the child and the neurotic who retains his infantile fixations. It is the struggle "from below upward," the indication of the fictitious goal.

The lines at once bring to mind Whitman's "Song of Myself," beginning, "I celebrate myself and sing myself." In contrast with Whitman, Browning deplors this egocentric emotion and shows in his later poems that he emerged safely from the auto-erotic period, whereas Whitman eulogized the feeling and held to his infantile fixations. That this introversion caused Browning intense unhappiness, we deduce from line 89 following:

Oh Pauline, I am ruined who believed
That though my soul had floated from its sphere
Of wild dominion into the dim orb
Of self—that it was strong and free as ever!
It has conformed itself to that dim orb,
Reflecting all its shades and shapes, and now
Must stay where it alone can be adored.

That the marked auto-erotism is the result of a fixation, we may conclude from the imagery of this innocent-appearing poem, which is full of phallic symbolism. In at least four descriptions of landscapes, Browning mentions towers. If he were describing real landscapes, we should attach no significance to this; but this poem is wrought of subjective psychic material, it is "of imagination all compact," we must therefore seek unconscious motives back of the imagery. We have (lines 179-181):

And then should find it but the fountain-head,
Long-lost, of some great river washing towns
And *towers*. . .

(lines 478-480):

. . . And I was borne away,
As Arab birds float sleeping on the wind,
O'er deserts, *towers* and forests, I being calm.⁷

(line 452):

Strange *towers* and high-walled gardens thick with trees.

(lines 613-614):⁸

⁷ In succeeding lines, he fancies that he is a king in some Oriental land, and a band of followers falls down and worships him! It is the typical dream of youth, demonstrated in play ("Now I'm the king and you are my subjects") and folk-tale; again the "Wille zur Macht."

⁸ He prefaces these lines by the statement that it is in dreams he sees these landscapes. In the poem we are embarrassed by the very richness of the material. The italics upon this page are my own.

No end to the far hills and dales bestrayed
With shining *towers* and towns, *till I grow mad*.

The tower is one of the most obvious of phallic symbols, typically, though not invariably, a masculine symbol. This is proven over and over in analyses of dreams. A woman suffering from violent repression dreams frequently of "landscapes studded with towers, without openings," *i.e.*, masculine figures. She finds herself upon a high tower of a purple-pink color, which reaches to the sky! Analysis reveals the masculine figure lurking behind the symbol. So far as I know, all analysts agree with this interpretation. We find it frequently in literature. Of the little sister in the Song of Solomon, it is said, "If she be a wall, we will build upon her a turret of silver" (Song 8: 9). In the Psalms the Deity is a "tower of strength," a towering rock in a thirsty land, a stronghold. It becomes evident why our poet so frequently studs his landscapes with towers. They stand for the object of his youthful love. We shall presently see the figure back of the towers.

We note that birds and phantasies of flying frequently occur in the poem. Allusions to them are found in passages adjacent to those which mention towers. The Germans have a vulgar term for coitus (*vögeln*), derived from *Vogel*, bird. Any poet might people his landscapes with birds and towers, but Browning definitely states that this is dream imagery and that it drives him mad. Why the affect, if these are harmless objects in the landscape? Behind the obvious expression lurks the unconscious motive and these images occur too frequently to be the result of chance. I have searched in vain for "towers" in his later poems.

We are now ready to consider the mythological allusions in the poem, Browning's projection upon mythological heroes, and determine what figure inspires them all. Browning was early introduced to the heroes of mythology by his father, who was well versed in such lore. "He [the father]," says William Sharp in his *Life of Browning*, "was fond of taking the little Robert in his arms and walking to and fro with him in the dusk in 'the library,' soothing the child to sleep by singing to him snatches of Anacreon in the original to a favorite old tune of his, 'A Cottage in a Wood.' . . . One of his own [Robert's] recollections was that of sitting on his father's knees in the library, and listening with enthralled attention to the Tale of Troy, with marvellous illustrations among the glowing coals in the fireplace; with, below all, the vaguely heard accompaniment—from the neighboring room, where Mrs. Browning sat

'in her chief happiness, her hour of darkness and solitude and music'—of a wild Gaelic lament, with its insistent falling cadences."

Browning got his first knowledge of the heroes of Greek fable from his erudite father. Without having considered these allusions in the poem, we begin to suspect who the person is back of the mythological imagery. Browning expresses in lines 318-325 his identification with, or projection upon, the hero, so characteristic of youth:

They came to me in my first dawn of life
Which passed alone with wisest ancient books
All halo-girt with fancies of my own;
And I myself went with the tale—a god
Wandering after beauty, or a giant⁹
Standing vast in the sunset—an old hunter
Talking with gods, or a high-crested chief
Sailing with troops of friends to Tenedos.

The allusions are here so obscure that we cannot make much of them except that Browning himself was the hero of the myths. Let us examine a passage which is more explicit. In this passage the death-wish appears prominently. In the mind of man, the conception of death is always near to that of life and love. It arises from the general ambivalence of our mental processes. Thus we have a fine poem of Mörike, quoted by Pfister and Jung, "A Maiden's First Love Song," which narrates how a serpent bites the young girl and stings her to a "delicious death." Death is ever near to love, so is the familiar "rebirth phantasy," which pervades religious and poetic writings. We may detect both the death-wish and the rebirth-wish in the following lines (331-334):

The deep groves and white temples and wet caves:
And nothing ever will surprise me now—
Who stood beside the naked Swift-footed,
Who bound my forehead with Proserpine's hair.

The "Swift-footed" is obviously Hermes, in his capacity of conductor of souls through the underworld. His chief attribute is the caduceus, or winged staff entwined with two serpents. As this phallic symbol shows, he is the god of lovers. In the Hermes cult, which had its birth in Egypt, he is a sun-god, and the rites of this cult symbolized the journey of the sun to the west, its "night journey through the sea," or underworld and emergence in the morning.

⁹ We have already noted who the "giant" is in dreams, one of the parents, in this case we surmise the father.

Hence the "winged staff," which bears a striking resemblance to the winged sun or phallus surmounted by two serpents of Egyptian mythology. Proserpine was queen of the underworld. Pluto had snatched her from her mother, Ceres, goddess of fruitfulness. Proserpine was allowed to emerge from the underworld in a spring resurrection, like Hermes in the Egyptian cult. These gods are therefore symbols of fructifying as well as of death. They symbolize the rebirth phantasy. Browning must have been cognizant of their symbolism, and their appearance in the poem rhymes with the poet's expressed wish for rebirth.

We have in the following lines another example of the death-wish, also a veiled expression of desire to be free from the disturbing complex that prevents self-realization (lines 567-571).

. . . that king
Treading the purple calmly to his death,
While round him, like the clouds of eve, all dusk,
The giant shades of fate, silently flitting,
Pile the dim outline of the coming doom.

Which he follows with a description of

. . . the boy
With his white breast and brow and clustering curls
Streaked with his mother's blood. . . .

The reference is to Agamemnon (compare the Agamemnon of Æschylus, where the king says, "I go treading on purples to my house"), King of Mycenæ and Argos, who is murdered, as Cassandra has predicted, by his wife Clytemnestra.¹⁰ The boy referred to is Orestes, who avenged the death of his father, Agamemnon, by killing his mother, Clytemnestra. It is the eternal theme of death dealt by a loved one. There can be little doubt that Browning sees himself as Orestes. If, in his Unconscious, he assume the Orestes rôle, it can mean only that he has unconscious matricidal desires. The myth is an inversion of the Ædipus myth; in this inverted form it has an interest for Browning. The Clytemnestra might correspond to Jung's "terrible mother," the mother-imago which holds the libido and from which the individual wills to free himself and attain independence.

By far the most striking of the references to Greek myth in this poem is that to Andromeda. Let us note the passage carefully (lines 655-675):

¹⁰ In 1877, forty-four years after he had written *Pauline*, he translated the Agamemnon of Æschylus into English.

But I must never grieve whom wing can waft
 Far from such thoughts—as now. Andromeda!
 And she is with me: years roll, I shall change,
 But change can touch her not—so beautiful
 With her fixed eyes, earnest and still, and hair
 Lifted and spread by the salt-sweeping breeze
 And one red beam, all the storm leaves in heaven
 Resting upon her eyes and hair, such hair,
 As she awaits the snake on the wet bench
 By the dark rock and the white wave just breaking
 At her feet; quite naked and alone; a thing
 I doubt not, nor fear for, secure some god
 To save will come in thunder from the stars.

As the story goes, Andromeda was chained to a rock on the sea-coast as propitiation for a sea-monster who was devastating the land. Her mother, Cassiopeia, boasted that her beauty outvied the beauty of the sea-nymphs; to avenge this affront, they sent the sea-monster (which Browning terms a "snake"). An oracle declared that Cepheus must offer up his daughter, Andromeda, as a sacrifice, but she was saved by the hero Perseus,¹¹ who flew thither on the winged sandals of Hermes and rescued Andromeda, whom he afterward wedded. In the first two lines above quoted, Browning gives us the clue to the identity of Perseus; it is Browning. There is the flying symbolism first of all, a symbol of coitus according to Freud, of vaulting ambition according to others. Both may appear here, the hero flies to possess the maiden. The "snake" is undoubtedly the regressive libido; the hero destroys it, as in so many myths, and possesses the "treasure," the maiden, who stands for the libido freed from infantile fixation. Browning really desires an Andromeda; to possess the love of woman in real life; it is one aspect of his "fictional goal." But he cannot yet fully love, for he is not yet freed from childish fixations. The symbolism of rebirth also clearly appears here. Browning would remain youthful, but the

¹¹ Perseus is one of the many "light-heroes" or "bringers of the dawn," whom Hermes accompanies or assists. According to one Greek myth, the monster of the tale is the "darkness" slain by the light-bringer, Perseus, which stamps the legend as a sun-myth. Hence, the easy transition to Apollo, the "sun-treader." We may note also, that in the Homeric Hymn to Mercury, the infant Hermes steals the cattle of Apollo (symbols of the light or dawn), that he creates a lyre out of a tortoise-shell and sings to its accompaniment. He thus assumes the rôle of Apollo. It is noteworthy that he returns the cattle and gives the lyre to Apollo. It seems likely that in their most primitive form, these sun-myths dealt with the same light-bringing hero.

only means of attaining eternal youth is through rebirth. There are all the accessories for the birth of the hero in the above lines: wind, rock, water, and the phallic snake. We gather from internal evidence that the theme was tremendously significant for Browning.

Let us supplement this with external evidence. Says Sharp (*Life of Browning*), "Among all his father's collection of drawings and engravings, nothing had such fascination for him as an engraving of a picture of *Andromeda and Perseus* by Caravaggio. The story of the innocent victim and the divine deliverer was one of which in his boyhood he never tired of hearing: and as he grew older, the charm of its pictorial presentment had for him a deeper and more complex significance." It is said that this picture was ever before him as he wrote. The passage can only mean that Browning is preparing himself for the rôle of *Perseus*! Fourteen years later, in 1846, he played *Perseus* to Elizabeth Barrett's *Andromeda*! It was she who was "sacrificed by a cruel father" (her father never forgave the clandestine marriage), and it was Browning, winged with poetry and love, who set her free. It thus appears, that as early as 1832, he was looking for an *Andromeda* in real life.

From the foregoing details of the poet's early life, the masculine phallic imagery of the poem, the fact that Browning's father was the tender, sympathetic one of the two parents, and that he learned the myths contained in the poem at his father's knee, we should be inclined to think that Browning had projected himself upon the father. When Sharp tells us that "The son was wont to affirm in all seriousness, that expressionally his father was a finer poetic artist than himself," we are strengthened in the surmise.

With the material which we have thus far examined in mind, let us essay analysis of two significant dreams, related by the poet in an early part of the poem. We must, of course, accept the symbols of these dreams as typical, since we lack the subjective material for the personal analysis we should like. Nevertheless, we have already obtained a fairly good background for the dreams. Let me quote the passage in full (lines 89-123):

Oh Pauline, I am ruined who believed
That though my soul had floated from its sphere
Of wild dominion into the dim orb
Of self—that it was strong and free as ever!
It has conformed itself to that dim orb,
Reflecting all its shades and shapes, and now
Must stay where it alone can be adored.
I have felt this in dreams—in dreams in which

I seemed the fate from which I fled,¹² I felt
 A strange delight in causing my decay.
 I was a fiend in darkness chained forever
 Within some ocean cave; and ages rolled,
 Till through the cleft rock, like a moonbeam, came
 A white swan to remain with me; and ages
 Rolled, yet I tired not of my first free joy
 In gazing on the peace of its pure wings:
 And then I said, "It is most fair to me,
 Yet its soft wings must sure have suffered change
 From the thick darkness, sure its eyes are dim,
 Its silver pinions must be cramped and numbed
 With sleeping ages here; it cannot leave me,
 For it would seem, in light beside its kind,
 Withered, tho' here to me most beautiful."

And then I was a young witch whose blue eyes,
 As she stood naked by the river springs,
 Drew down a god: I watched his radiant form
 Growing less radiant, and it gladdened me;
 Till one morn, as he sat in the sunshine
 Upon my knees, singing to me of heaven,
 He turned to look at me, ere I could lose
 The grin with which I viewed his perishing:
 And he shrieked and departed, but sunk at last
 Murmuring, as I kissed his lips and curled
 Around him, "I am still a god to thee."¹³

I surmise from certain characteristic images and symbols that these are not mere waking phantasies of the poet's mind but real dreams. They may have been dreamed the same night, for there seems to be the same latent content in both. The first appears to be a rather typical rebirth phantasy, based on a memory of birth. We know from many typical dreams of this sort that they begin with the subject's finding himself in a dark tunnel, a cave, or other subterranean place. There is distinct reference to water: it is an

¹² Jung (*Psychology of the Unconscious*, p. 328 f.) states that the artist's anguish "is not torment that comes from without . . . but he himself is the hunter, murderer, sacrificer, and sacrificial knife," and quotes a poem of Nietzsche's wherein the poet laments that he, the hunter, has become the hunted and has crept into himself. Emerson's *Brahma* in which he says, "I am the slayer and the slain," expresses the same idea.

¹³ Jung (*ibid.*, p. 417): "The hero, who is to accomplish the rejuvenation of the world and the conquest of death, is the libido, which, brooding upon itself in introversion, coiling as a snake around its own egg, apparently threatens life with a poisonous bite, in order to lead it to death, and from that darkness, conquering itself, gives birth to itself again."

"ocean cave." This, we know from analysis of many typical birth dreams, refers to the "amniotic liquor." In old chronicles we have frequent reference to "the waters," *i.e.*, the amniotic liquor. Primitive cosmologies, which deal with God "brooding over the waters," the "primal abyss," and the like, are amplifications of the history of individual birth, projections of individual experience upon the Cosmos. Browning says it was a "cleft rock" where he lay, a feminine symbol, doubtless a mother symbol.¹⁴

What of the entering swan? Why did the creature that entered the "cleft rock" take that particular form? We have already noted the frequency with which Browning refers to birds and flying in the poem, and have observed that the flying dream is a symbol of coitus (according to Freud), and to vaulting ambition (compare the tale of Icarus). The bird is a swan. There is a great body of myth attaching to the swan. The swan is fabled to be voiceless until the moment of its death, when it floats down the tide or down from skies, singing beautifully. In Elizabethan literature the singer or poet is referred to as the "sweet swan." "From the fabulous tradition of Swans singing most sweetly before their death, the poets have assumed to themselves the title of swans" (Timbs: *Curiosities of History*). Burns was the "Swan of Ayr." In myth and folk-tale, the swan is a masculine symbol (typically). Jupiter comes to Leda in the form of a swan; she gives birth to two eggs from which come Castor and Pollux. In the Lohengrin myth, the knight comes to the aid of Elsa in a boat drawn by a swan. At the end of the drama, when Elsa has foresworn herself by demanding Lohengrin's name, the swan boat again appears, but Lohengrin pronounces certain cabalistic words, the magic spell is broken, and the swan is transformed into Elsa's long-lost brother. In the Danish folk-tale, the brothers of the princess are transformed by the witch (the "stepmother," the "terrible mother" of Jung) into swans. The princess pricks a hole in a piece of paper and looks at the sun,

¹⁴ The "chained giant" doubtless refers to the Prometheus myth, especially in Shelley's "Prometheus Unbound." Prometheus is bound on a rock because he has brought fire (freed libido) to mankind and a vulture (devouring monster, libido chained by fixation, "terrible mother," introversion) preys on his vitals. Compare the Ixion myth, where Ixion is bound on a fiery wheel because he has plunged Deioneus into a fiery pit, also the Scandinavian Loki myth, where Loki, the god of fire (free libido) is bound on a rock and a serpent (libido in infantile fixation, introversion, death-wish) lets its venom fall upon his face. Note the rôle that fire plays in these myths, also the implied desire for rebirth.

thinking she sees the eyes of her brothers; when the warm sun kisses her cheek, she thinks of her brothers: the significance of which we shall see presently. From these and many similar myths we must be convinced that, typically, the swan is a masculine symbol, probably on account of its snake-like neck. Since the swan stands for poets and poetry, it must mean Browning himself; he is the sweet singer who is singing his swan-song. But the dream is over-determined; the swan, since it enters the cleft-rock, the mother, must stand also for the father; it would really appear that Browning, in his Unconscious, thinks that he remembers while still in the womb, coitus between his parents. Freud relates a strikingly analogous dream as such a phantasy.

We have already seen reason to conclude that through mythical heroes, intense admiration for the elder Browning's poetic gifts, and the latter's sympathetic understanding, Browning would have every reason to project himself upon the father. The poem, as a whole, is a eulogy upon Shelley. Can the swan stand for Shelley? Shelley was already dead when the dream was dreamed, had "sung his swan-song." It is extremely likely, since Browning had never known Shelley, personally, that Shelley is a surrogate for the father. Both were poets, both were notable for their beauty of poetic expression; it is obvious that Browning had projected himself upon Shelley, even so far as to imitate his vegetarianism. It is obvious that he has projected himself upon his own father. Therefore Shelley is the surrogate for the father, or (according to Jung) for the father-imago; he is, in fact, a father-imago.

We may prove this. Browning addresses Shelley as "Sun-treader," a reference to Apollo, god of the sun; he thinks of him also as a "swan." Jung traces the words "sun" and "swan" to a common Sanskrit root, which is also the root of the various words in ancient and modern languages meaning "to sound" (lat. sonare). "The root sveno, to sound, to ring, is found in Sanskrit. . . . Latin, sonare, to resound." Then we have Vedic svanas, svonos, meaning tone, noise. There is Gothic sun-na, sunno, the sun. The idea of the singing sun is not new. If we trace the word swan to these ancient roots, we readily comprehend the myths of the singing sun (statues of Memnon), and the singing swan, which identifies the swan with the sun, as the history of language shows. Now, likewise, we understand the likeness of the sun to the brothers' eyes in the Danish folk-tale. The term "Sun-treader" becomes clear. We begin to see a sequence here: The swan and the "sun-treader"

are Shelley or the Shelley image, they also stand for the poetic in Browning's own psyche, and all stand for the father, since Shelley is the poet's "spiritual father."

Let us turn to the second dream and note how it elucidates the first. It is a startling homo-erotic dream whose meaning cannot be mistaken. The poet plays a feminine rôle in this grossly erotic dream. He sees himself as a "young witch." Now the witch in folk-lore is typically an old and repulsive woman who can weave spells. But Browning does not use the term in its typical meaning. He uses it rather in the sense of a young and bewitching woman. He speaks of his life-purposes, or ends, as now seeming fair, now seeming foul, "As a young witch turns an old hag at night." He refers to the various Lamia tales, in which a supernatural being is a lovely woman by day but a loathsome monster at night. Keats' "Lamia," with which Browning was familiar is such a witch. The "wer-wolves" of Medieval folk-lore were human beings by day but prowling wolves at night. The vampire, supposed to live on human blood, was such a creature. We may also cite the young witch with whom Faust dances on Walpurgis-night, a beautiful naked young woman. In the dream of neurotics, the witch is frequently a mother-image. In ancient myths the mother devours her children. We are familiar with the cosmic myths in which the hero rends this "terrible mother" in twain and from her carcass constructs the universe. The mother, the regressive libido, must be destroyed in order that the hero may attain independence and the world progress. Where, in old cosmologies, the "terrible mother" appears as one of the Fates or Furies or (in Scandinavian myth) the Norns, with the destiny of mankind, her offspring, in her hands, in Medieval myth and modern folk-tale, the witch usurps her place. The witch is in league with all the powers of evil, she is the destructive power in nature and by her evil spells destroys human life and happiness. It is this type of witch which Browning dreams he has become: a creature fair without and foul within, attractive on the surface, but full of hideous thoughts, foul images, loathsome feelings. The witch as the "terrible mother" stands for Browning's own lower nature and impulses. The meaning is clear that Browning hates the mother-nature in himself. This is of course not a conscious, but an unconscious hatred, which appears in dreams. The weakness, the effeminacy, which persists in him and which he unconsciously attributes to the mother nature, he deplures, since it overwhelms and strives to kill the god-like, the heroic, the truly

masculine. It is the typical hero motif of mythology. This brings us to a consideration of the god of the dream.

This image stands for the poet's higher nature, the god-like. It is the categorical imperative, the moral law, the authoritative voice of civilization which speaks against the inner, animal urge of primitive erotism. It stands for Shelley, therefore, is a father-imago. Browning was going through the familiar *Sturm und Drang* period of adolescence; the demands from without conflicted with the demands of his own primitive, individualistic libido. In the struggle, the libido wins and the god-nature in the poet is brought down to mortal level. We may compare this with the story of Cupid and Psyche, the myth in Genesis of the sons of the gods wedding with the daughters of men, also the variant forms of the Undine legend, where a water-witch weds a mortal and draws him down to a watery grave. The allusion to Shelley is obvious, since Shelley is the "Sun-treader," the god, Apollo.

Since in both of these dreams, Browning holds that he sullies the Shelley image, it is doubtless due to some homo-erotic act or thought of his youth, since he was as yet not freed from infantile fixation.

From these two dreams and from the poem as a whole we get the sequence: swan—sun—sun-treader—god—Apollo—life-giving god—spiritual father—father-imago. The swan, then, and the god in the second dream are the father-imago of the latent dream-thought, while the fiend of the first dream and the witch of the second are the hated mother-imago.

If from analysis of other material in the poem, we fail to comprehend the strong affect which attaches to landscapes, towers, and the like, which pursued Browning and seemed to drive him mad, the dreams enlighten us. We know that the dream utilizes apparently inconsequential material in order to elude the endo-psychic censor and give expression in symbolized form to latent dream-thought fraught with painful emotion. The free-floating anxiety of the complex attaches to such material and colors it emotionally. We deduce that the complex in Browning's case was a father-complex, and the emotional content of such a complex even though it be not in itself unpleasant, causes great unhappiness because the subject cannot, when he comes to adult years, free himself from the fixation and fix his love upon some person of the opposite sex. He has a feeling of being restrained, bound by fetters (the fiend in the cave), "enclosed by doubts," thwarted in his highest endeavors.

He unconsciously feels the abnormality of the fixation, and deepest anguish results. The expression of this anguish constitutes his "masculine protest" (Adler). The sole means of attaining normality and happiness is through abreaction of his painful emotions, a breaking-up and re-molding of the complex. This is exactly what Browning does, as the final lines of the poem demonstrate (lines 821-830):

My God, my God, let me for once look on thee
As though naught else existed, we alone!
And as creation crumbles, my soul's spark
Expands till I can say,—Even from myself
I need thee and I feel thee and I love thee.
I do not plead my rapture in thy works
For love of thee, not that I feel as one
Who cannot die; but there is that in me
Which turns to thee, which loves or which should love.

Then follows a maddened outcry for the all-embracing love of God. He avows that he will give all earth's reward, if only he can believe that God loves him. If the poem as a whole is a chronicle of his adolescent life extending over a period of years, we must look upon the earlier portion with the two dreams as expressive of adolescent auto-erotism and parental-fixation. The lines above quoted indicate the end of this period with a hysterical upheaval, abreaction, and, possibly, sublimation through religion.

We have seen that Browning claimed to be atheistic, ostensibly following the lead of Shelley. But what do we surmise when a subject comes to the analyst, crying out against God and the universe? We immediately suspect the father-complex, with its accompanying anguish; we suspect that the subject has projected his own difficulties upon the Cosmos, and that the bitter upbraiding, the doubt of the existence of a beneficent Creator are due to the complex. The issue usually proves the surmise correct: for when the subject has had his resistances broken down, has successfully abreacted, and made a successful positive transference, it often happens that his religious doubts are resolved. We feel in this case, that the atheism had a more fundamental cause than Browning's projection upon Shelley; it was the characteristic expression of the father-complex, with its accompanying painful emotion.

Since the father-complex and the resultant introversion kept Browning bound up in self, he was unhappy inasmuch as he was prevented from self-realization, from realizing his dream of love in

reality. But in these closing lines, it is evident that he abreacts, attains independence and finds himself capable of loving the adored Pauline. His words, somewhat pale and cold heretofore where Pauline is concerned, now take on an impassioned tenderness. "And now, my Pauline, I am thine forever." He had ever felt "somewhat of love" for her, but now it grows in passionate intensity: he has broken up the old father-complex and the spirit, or father-fixation, which had buoyed him up, deserts him, he no longer has that crutch upon which to lean. He has undergone a tremendous and significant psychic change. He has overcome the autoerotism which went with the father-complex; he directs his emotions outward and becomes "love's slave." The old egocentric desires are no more (lines 937-949):

No more of the past! I'll look within no more,
 I have too trusted my own lawless wants,
 Too trusted my vain self, vague intuitions—
 Draining soul's wine alone in the still night,
 And seeing how, as gathering films arose,
 As by an inspiration life seemed bare
 And grinning in its vanity, while ends
 Foul to be dreamed of, smiled at me as fixed
 And fair, while others changed from fair to foul
 As a young witch turns an old hag at night.
 No more of this! We will go hand in hand,
 I with thee, even as a child—love's slave,
 Looking no farther than his liege commands.

The last lines, quoted on page 131 addressed to Shelley, seem to mark the end of the fixation; the poet comes to full realization of his difficulty and though he is "as one going in the dark to fight a giant," his "last state is happy, free from doubt or touch of fear."

Let us summarize briefly. The poet confesses that he has been guilty of secret faults which are the result of introversion, autoerotism, being bound up in the dim orb of self. He relates two dreams to substantiate this, which deal with his infantile fixations upon his parents and proclaim the introversion. He imagines landscapes with swans and other birds, towers and snakes, fiends and witches, which disturb him and drive him almost to madness. He alludes to various myths: Hermes, Prosperpine, Orestes, Agamemnon, in all of which he exhibits the desire for death and rebirth, the sloughing-off of youthful untrained erotism fixed on unworthy ideals and the attainment of full power and individuality. He con-

fesses a slavish worship for the poet Shelley, who is a surrogate for the father, and represents the father-complex. Finally, he breaks down his resistances, breaks up the complex, abreacts, remolds the complex through religion, and feels himself a normal man: a consummation which he fully realized as his later poems, beginning with *Paracelsus*, demonstrate.

PSYCHOANALYSIS AND COMPULSION NEUROSIS. THE THERAPEUTIC POSSIBILITIES

BY SMITH ELY JELLIFFE AND ZENIA X¹

In an earlier issue of the *PSYCHOANALYTIC REVIEW* I offered to our readers a study made for me by one of my patients in regard to some of her phobias and compulsions. She had made at that time a comparative study of these in the light of similar notions recorded in the beliefs and customs of primitive and savage peoples. This study had helped her largely in understanding the reason for the presence of these things in her mental life, their historical significance not only but also the incompatibility of them in such form with the plane of modern culture in which her lot was cast. Recently she has communicated with me to the effect that she would like to present a sequel to this report of herself contained in the former study. She wished to show from her own experience that psychoanalysis has a practical bearing upon life and that the effecting of its practical aim does actually lie in its investigation into the varying grades of culture which lie behind and within the life of the individual as well as of the community. This patient believes that through these means she discovered her health and with it unsuspected and inexhaustible powers. She wishes to add her testimony, out of a number of years of successful experience to the effectiveness of psychoanalysis and the truth of its method in recognizing the undying value of the past in the life and the actual relation of primitive with modern culture. Again I will leave the telling of her story entirely in her own hands:

It is now five years or more since I was allowed to present to the readers of the *PSYCHOANALYTIC REVIEW* some of the facts of the psychoneurosis from which I had just begun my recovery through psychoanalysis. I made the study at that time in order to compare those features of my illness with features of the same sort which are consciously and conspicuously active in primitive society. My attempt was to set forth in some measure the meaning and value of such a comparison for the understanding of such mental diffi-

¹ See *Compulsion Neurosis and Primitive Culture*, Vol. I, No. 4, 1914.

culties as mine, which arose out of these elements. For I realized the aid which such understanding could give in putting these into their proper place in the mental life so that instead of being disturbing they might prove their value as natural interests and expressions of belief and effort in the life of any period. The facts which were taken for this study from the lives of more primitive men and women helped me to realize that we preserve in our unconscious selves traces and features of earlier modes of thought and that a neurosis, merely means a failure of adaptation of these through sublimation of them over into the different social requirements of the present time.

It has also been suggested to me in various ways since I underwent psychoanalysis that people are waiting for clear proof that this course of treatment, based on such a principle as that which I have just stated, is of actual value in the readjustment of a life. Is it true in the light of such a comparative study that one can at a late period in one's life bring these more archaic elements at last into an orderly control and into use in the demands of modern culture? And if so, is this really accomplished by knowing these primitive elements existing within one, as such a comparative study seems to show? Does this really cure a psychoneurosis? My present purpose is to state again, with the reader's indulgence, some personal facts which will in part at least answer these questions. I cannot but feel that having so revealed some of these more basic elements of the content of the mental life and the difficulties which they cause, I should like also to acknowledge what my conviction at that time and my later experience in the adjustments of modern life have taught me, that these things are indeed basic elements in character and mental activity and that when adjusted to the needs and customs of modern life they are the source of success and full enjoyment of such life. And while I would make no plea for the comparatively unhappy and wasted years of a long neurosis, yet there is a distinct advantage in having come close to some of these naked basic facts. Some of these I revealed in the former account of my phantasies and of the fears, compulsions and ceremonials which grew out of them, interpreted to me as they have been by psychoanalysis. I have also been moved to this further self revelation at this time by the memory of a sceptical remark made by a friend of mine when I was undergoing psychoanalytic treatment. She expressed what others have felt about this form of treatment when she said that I was probably interested and imagined I was

being helped only because the doctor had "sort of hypnotized" me. One could not accredit such a treatment, she said, for at least five years, when time would have proved whether it was reliable or not. The five years have passed and I should like to state briefly some of the ways in which psychoanalysis has proved that it can bring a severe compulsion neurosis into line with modern culture and its way of life.

I cannot attempt to cover the entire effect upon my life. The reconstruction has been too widespread to follow it through all its phases. The compulsive neurotic of five or six years ago, who was too completely smothered in the phantasies and fearful defenses set up against them to know that there was a world of vivid interests around her, is now awake and too much interested in applying her late discovered powers to many interests to follow the working out of the "cure" in every direction. Therefore some of the detailed readjustments must be passed over and to some extent be hidden in generalities.

My comparisons can then best begin perhaps along the lines of my former difficulties. Dr. Jelliffe spoke, introducing our former study, of some of the physical distresses from which I suffered. These were particularly the widespread and persistent tics. Let me say it honestly: how strange it seems to have to recall them to mind! I do remember them and with an effort can recall what agony of soul and contortions of body they caused me and had caused me for more years than I can now count. It is difficult also from this point of view to see them as the occasion for constantly repeated prayers, vain and exhausting struggle for a sense of purity which I could never attain no matter how hard I tried in the face of the physical sexual sensations they represented and the haunting thoughts that came with them. Now as I think of all this it is not easy to separate it in its original distressing "sinful" form from the interesting interpretations which psychoanalysis taught me to put upon it. For it opened these things to me in their vital significance and as representing merely a perfectly honorable positive value which somehow had been misinterpreted and displaced. One might say that this view of it is only part of the "hypnotism" from which I am not yet released. However, I am speaking from five years' experience in putting such new interpretations to the test and in a time when I am not only free from the former indescribable distress but happy and contented in regard to all these things so they can now be safely and securely laid aside from my conscious

thought except at such times, as in the present report, when I want them for some definite purpose.

To be sure these things did not disappear as difficulties and sore troubles all at once even when their true meaning was understood. I should like to insist upon this point, as I think it may be of help and encouragement in the appraisal of psychoanalysis and the establishment of confidence in some other patient. Since it is true that the work of psychoanalysis is to establish a mental adjustment usually after years of a more or less serious maladjustment of just such factors, it must in the very nature of things be a slow adjustment, while the mental life and the bodily organism through which it expresses itself form and establish new habits. Therefore old tic-like activities will persist for a shorter or longer time and even the mental habit of misinterpretation and fear will not yield at once, and reactions of pain and physical upset are not all at once obliterated.

I should like to add further testimony just here in regard to another deeply seated reaction of this sort which was not mentioned in my former report. It seems to me so important in the extension of psychoanalysis to one field at least of physical medicine, one in which my former experience taught me the futility of the measures in vogue everywhere. I shall here again be compelled to use the terms of psychoanalytic interpretation in stating my case but again I speak from actual and definite experience.

It will not be strange to those versed in psychoanalysis that I was through all my menstrual life a sufferer from severe and incapacitating menstrual pains and suffered also before the analysis with a great deal of pelvic pain and distress of various sorts, for which no operative or other relief could be afforded. It gradually became clear to me how easily the menstrual difficulties and all attendant disorder could be the expression of the strong repression put upon my sex life, the unsuccessful and painful struggle with sexual thoughts, the need for even an extra physical defense against the underlying pleasure desires connected with the genitals. And this of course, as the savage lore taught me, contained the indirect means of gratifying what on the other hand had to be turned into pain and rebuff. What could be more childishly exhibitionistic, for example, than the continual forcing of these distresses in the form of incapacitating pain upon the notice of the surrounding world? What could more continually gratify the various denied longings throughout the genital apparatus than the exercise there of pain

and distress? Moreover, it seemed to me that it was a marked expression of the hatred and rebellion with which the compulsive neurotic unconsciously and in such indirect ways faces the world in which she has failed of success. These things were therefore deep-rooted and the mental understanding of them did not bring relief at once. Little by little, however, the interests of the real world which were for the first time proving themselves worth while began to usurp the throne of these menstrual tyrants. Yet the pain continued. The wish was now present in consciousness, and I suspect the unconscious was coming to be a participant in it, to yield to the external world which contained a variety of pleasures and where I had made social intercourse, enjoyment of out of doors, pursuit of any useful occupation or delight dependent upon the menstrual whim and interfered with by this perfectly normal function. So at first not in the old antagonistic manner of an added repression, but because these other external interests were calling, less and less time and attention were given to the function. Probably, however, the unconscious wish life was not quite equal yet to the full adjustment nor had the physical habit been able yet to change completely. It seemed that the latter perhaps had been of too long standing to be altogether alterable. Then a good many months ago suddenly the severe pain dropped away and has not reappeared, some slight pain only still continuing but growing less during successive periods. For the first time after years of suffering the menstrual difficulties were compelled to retire. They had no more service to render the unconscious wish life. Their final disappearance was effected at a time when a new group of interests, among the many which I have in these five years been finding available, had been taken up by me and had under promising and stimulating conditions satisfied a life-long but hitherto hopeless desire to embark on a particular line of work. I have laid stress upon this particular proof of the actual effect of psychoanalysis, of sufficient duration now to consider it final, for two reasons. I have already suggested both of them. One is the doubt and question expressed whether psychoanalysis can show definite and lasting results, and whether these results can be expected to manifest themselves all at once. The other is the one that grows out of this. It is that of the usefulness or not of extending psychoanalytic explanation and therapy into the sphere of physical ailments, and how far these may be considered amenable to the mental readjustment. My experience offset against former physical interference speaks hopefully for such a theory.

I shall have to speak of the phantasies which once so painfully pursued me as I have spoken of the tics. It needs some effort of recall to get them back in their own old forms. I am not inclined to ridicule them, however, as one might expect. No; they are not even now such complete strangers to me as once I tried in vain to make them. I also realize here that psychoanalysis cannot completely change the leopard's skin. Let me admit it: a compulsive neurotic I was born, a compulsive neurotic I shall remain. Perhaps that is only a figure of speech for after all I am not any more sure just what constitutes a neurotic. Whether my being a neurotic lay in the fact that in my earliest years I overstressed certain interests, shutting them too much away from a good broad adaptation to the world around me and so made a wrong use of such interests or whether I had in my inherited makeup a stronger tendency to certain interests which could be so used it is hard to say. I will leave that to those whose business it is to define the forms of mental disease and to handle them. I must admit that I have certain strong interests, such as I revealed in the former study, and that they were badly handled through all my past life. I also know that through the knowledge I gained both of the actual and historical value of these interests—which includes their relation to primitive culture—I came to value them as I had never dared to do before. I further learned the mechanism by which they became dangerous and troublesome rather than useful to me, as well as the healthful use to which they might be put in readjusting this mechanism, and therefore I have no need or wish to dispense with them. I rejoice that a compulsive nature with its available power, if it need no longer be called a compulsive neurosis, can be made to fit into modern culture.

I will briefly run over some of these interests in their new aspects. I need not repeat the story of their abuse, for example, of the fecal interest and its falsely applied creative meaning, as the savage and child mind conceive it, the exhibitionism, occupation with it in smell, color, sound, all the aspects in which I once indulged with fear and self reproach and disgust. The fact that I learned to define these things as well also as to recognize frankly the phases of urinary pleasure that once made life unbearable, the genital symbols that pursued me everywhere, does not mean, as some have feared, that I have grown licentiously familiar with them, have descended to a crude concrete level where I can see and speak and think and live only in primitive contact with these. On the contrary, for the first

time in my life such honest familiarity and understanding as I attained through psychoanalysis—and where else could I ever have attained it—gave me at last the power and the delight of sublimating all these in the beauties and opportunities of the world around me. My former story should convince any reader that this was wretchedly impossible in my previous life. There are some people who evidently sublimate without consciously knowing all this mental content which enters into sublimation, which constitute earlier interests of the race in more crude form. They do not have to enter into such detailed investigation and interpretation in order to make use through all these things of the reproductive urge. They are able without such an experience to grant a free and useful enjoyment and also to use it for a higher transformation of these things. I was not one of those fortunate beings. And yet because my lesson was a harder one, one that had to proceed by these details at first in their ugliness, their uncultural forms, I am perhaps closer to the real power that is hidden in them as symbols and means to the gratification of desire and the building up of the higher life.

I believe that my interest is more warm and vivid and can better take hold of the delight and power which make everything an inspiration and a source or means of activity to us because of the closeness with which I can come in through the help of psychoanalysis to these individual things. The warm brown earth which tempts me in the spring to make my dust baby of childhood phantasy "come alive," this same earth which gave me the fearful thrills of union when my urinary function was too closely associated with it, has a deeper inspiration, a greater incentive in my creative interest and joy in it than I could otherwise have experienced. It is so likewise with the phallic symbols that used to thrust themselves upon me at every turn. And I know also that now I can do what I once mourned I could not do, enjoy with a sublimated and aspiring stimulus the many partly veiled, partly free expressions in poetry and prose, art and music and drama of these things from which formerly I had to turn in fear and the bitterness of self reproach and sinfulness, because they all were too suggestive to me of forbidden elements beneath and within.

Bodies of water in the past, at least certain ones, were sources of a distressing feeling of unrest hard to define but producing a certain depression and as it were a mental dreariness, almost a mental nausea. Perhaps this is associated with the fact that I have been in the past a wretched sailor, finding the roll of the waves an

all too suggestive source of discomfort. There has been no opportunity for seafaring on my part in the last five years, but I have experienced a decided change of feeling with one body of water, a river associated with my childhood and with several very distinct episodes in my later struggle. Formerly this river, though a stream of rare beauty and interest, always produced within me in large proportion the feelings I have mentioned and proved so dreary a reminder to me that I avoided it as much as possible. Now it is one of my most restful recreations to walk by its banks and I find that travel upon it, once a forced duty, is also a rich delight. I cannot help feeling that I have here again an alteration in my use of the urinary function with all its exaggerated interest in phantasy and its close association with the sex function. I think even the Great Lakes, once painfully sexually suggestive, as I related, could now be drawn into my school map with an unwavering hand. The hidden tabooed side of natural function and the interest attached to it again, I believe, have not been removed but released from the pain of an unsuccessful repression and have come forth to inform the ordinary conscious pleasures and interests of life with more than an ordinary zest and attractiveness. The unconscious factors again lend their sparkle and stimulus to these things which are even in a somewhat generalized way associated with them.

There were many minor forms and expression of interest which, with the first revelations of psychoanalysis of their inner cruder meaning, I thought I must avoid, those of taste and smell and other forms of sensation. Only I could do it more frankly than before when I did it blindly. But I soon learned that such was not the final satisfactory reaction. These things all represented grades of libido expression, the striving libido itself, and therefore must be kept and utilized at their full value. And this gave them opportunity gradually to slip into the proper grooves of sublimation so that their original power, strongly seized upon in earlier, less critical years of childhood, might still go with them and therefore the sublimation be one of real vital material. This as I have said gives the more cultural pleasures a depth and genuineness which would otherwise be absent.

I had spoken before of the fears that haunted my life. This was not only the everpresent fear with its consequent ceremonials, almost conscious that its object was of sexual transgression though only in phantasy. I mean also the overwhelming better defined fears which grew out of this and made my life a burden of caution

and dread, like that of the savages. I was not willing to admit, even when I wrote before, how well defined and how numerous were these fears nor what an influence they had upon my life. There was a dread of thunderstorms and acute fear when they occurred, one which I can now see as having a reference all its own to the formerly acknowledged interest in the anal erotic especially through sound. It probably shared in the urinary interest and undoubtedly was closely akin through the lightning, which I particularly morbidly dreaded, with the confessed persistent fear of the Deity entering me sexually. Now while I watch a storm without let or hindrance I can again obtain I believe a far greater appreciation of its beauty and its majesty because I have shared with the races of the past in their more primitively cultural interpretations and know rather more profoundly and vitally the meaning of the power of the divinities of the storm, as the striving wish of man has created them out of his experiences. He made them carriers of his wishes and fears, the latter the way in which his wishes, like mine, reluctant to leave him, would return upon him. Perhaps all this is in part responsible for a fear of death which used so persistently to fill my experience with storms. I can really laugh now in the face of the storm, for it would seem a magnificent way to die. From out my repressions and fears I think something also from the Valhalla age of culture has been released.

Except that I care more at present to live, for I *can* live now. If there are other patients who suffer under the depression of a scarcely acknowledged fear of death, but are, as I was, unceasingly haunted by it, I should like to tell them not only that such a fear rolls off with the burden of this repression and yields to the dawning of an understanding of the unconscious interests and wishes out of which it arises. But it is a curious thing too that the more one has to live for, or I would rather say to live with, finding one's smothered powers, and daring to let them forth, one finds one is perfectly unafraid of death because it seems to be of so little account. One loves life more but one also lives it so much more fully every day that there is a feeling that one could as easily put it down if necessary as one could drop a ball at the end of a thrilling round of the game, plenty of energy left in one yet, but so satisfied with the glow of expended and still flowing energy that one might stop anywhere and let someone else go on. I dwell also upon this for the contrast in feeling and appreciation of both life and death is so different from the old feeling which found either one but the weary or the

fearful choice of two evils. Even the innate infantile desire for death was offset and disturbed by the reproach which it aroused within the self, creating perhaps to a large extent the fear.

I remember that one of the first principles insisted upon in my analysis, as I was taught to understand the mechanism of the psychic life, was that of transference of affect from its original idea to some other more bearable one. Of course, I have illustrated this principle already in all that I have just written. I have been showing how little by little it was brought back to the original idea with which the affect arose and this became valued for its own sake and therefore became more capable of sublimation into some higher use and meaning. Another instance of this comes to me in relation to a very important phase of my neurosis. This was the elaborate ceremonial I was formerly compelled to carry out almost ceaselessly, through hand washing, prayers for cleansing and avoidance of certain objects, positions, thoughts, interests when any religious exercise was at hand and I felt the burden and sin of my impurity. One curious but not unrelated way in which this had become further removed from its original source and meaning in my sexual thoughts and anxieties was that I had in my school days shifted it over upon my newly acquired knowledge of bacteriology in studying biology. I suppose there was also a hidden connection here between the ideas of infection and impregnation, which would have given an added coloring and strength to my obsessive fear of microbic infection. I remember at this time and for many years later with what scrupulous and wearing precaution I guarded against such uncleanness and with what a waste of time and strength and comfort for myself and others I kept watch against infection, always with the idea of the sinfulness of allowing any slackness or relaxation of vigilance on my part. Now I find myself with what I might call a far more tolerant attitude toward the possible dirt of the world, just as I have toward the thoughts and ideas that now may flit through my conscious or unconscious mental life without a painful moral housecleaning on each oft repeated recurrence of such. I find that the excessive anxiety has departed from the external sources of dirt and soil and infection. Such particles or elements of the material world are accepted as a part of external reality concerning which we may have a definite and reasonable care but also a definite valuation which puts even these more surely into their proper place. This attitude therefore really exercises a more effective control over them and certainly makes one more healthily resistant to any dan-

gerous effect they might have upon a nature more readily psychically disturbed and therefore not properly armed for resistance against them. Besides little things and big are not rendered obnoxious by the exaggeration of uncleanness, infection, contamination adhering to them often with an almost consciously sexual significance in their contact with other people. I have come to realize how much the various childish distorted conceptions of impregnation and other more infantile sexual elements play a large part in the disgusts, loathings, aversions with which I once surrounded articles of food, of clothing, of general use and of mutual human contacts everywhere. Here again the affect has returned where it honestly belonged, and once located there as in the beginning of the phantasy development, probably back in infancy, it loses its exaggerated importance and can take its proper relative importance in the light of a clear and now undisturbed consciousness of it. It is not altogether easy to explain this, but I do find it true that this leaves consciousness at last free to pursue its higher aim, and to do so with both effectiveness and interest because it can frankly draw upon these more basic interests and turn them to its higher purposes.

I spoke particularly in my former paper of my religion of fear and of the direct reference of my sexuality to God, especially the Holy Ghost. Here there lingers a curious bit of my psychoneurosis, proving to me both how deeply this part of the obsession had entered into my life, and that five years are not quite long enough for the body and mind to outgrow entirely these deeply laid habits of thought and feeling. My conception of God has yielded to the light of a clearer understanding and reason. The searching out of the deeper meaning of religion in the striving of our inmost lives, and what this means as it is rooted in the sexual, freed me from the overwhelming fears and terrors with which religion was always surrounded in my mind, and made of religion a matter of the greatest historical and evolutionary interest and for the present day a practical means of unifying and controlling life in some great definite purpose which serves to hold it all together. I found that this could be interpreted in a variety of ways and need be bound to no definite and frightening creed nor to awful personages whom one could only fear and dared not love. Yet the primitive element that seems to maintain its hold and prove the depth of the sexual grounding of my original God idea manifests itself still in the semblance of a physical quiver, or tic with a corresponding psychic timidity at the mention of the Holy Ghost.

One thing which I also had not dwelt upon in the comparison of my neurosis and primitive culture was the hatred which had developed toward my parents. I might have found parallels had I gone on with that comparison in the more grossly self preservative treatment, on the part of primitive man, of parents or any others that stood in the individual's own way. Suffice it to say that in my own case there had always been an aversion to my mother which was even conscious and which with my strong religious conscientiousness formed a deep reproach to me and which I could explain only on the ground that I must be more unappreciative, stony-hearted and hateful toward my parents than any other mortal that ever lived. This was a source of deepest shame and self reproach and the occasion of much agonizing prayer and conflict. For it had extended also in later years to my father, too, whom as a child I had adored. I could tolerate neither parent but mentally at least subjected them to the harshest criticism and openly found them the objects of unfavorable comparison with other people whom I knew and sources only of mortification and unhappiness to me. My mother's death was a secret relief but the admission of this even to myself only added to the self reproach and torture I put upon myself. The frequent expressions of honor and appreciation which I frequently heard from acquaintances of my parents were met with no response from me for I could see only their faults and their shortcomings in the face of my hypercriticisms of them. Or else they led me to turn and inflict fresh torments of reproach and penance upon myself. Here psychoanalysis wrought a change for me of a twofold value. It slipped from my mental shoulders a burden of misunderstanding, bitterness and self torment heavier than the burden which Pilgrim left at the wicket, when it showed me again the entire racial and individual history of the parent-child relationship with all its possibility of mutual misunderstanding, overvaluation on the one hand and undervaluation on the other. It taught me to take my parents not only at their actual face value in themselves, but also in the face of other real individuals and the actual situations of this real world. I no longer saw them through the false idealism of a continued infantile love or hate. And so besides loosing my burden it gave me the positive value, and though today both parents have died, I recognize and cherish their true worth as I never could do in the neurotic past. I delight to feel that in any of the powers to do and enjoy which psychoanalysis was the means of discovering and restoring to me I can recognize certain traits inherited or in-

stilled and nourished by either parent according to their individual tastes and qualities, those that once were lost by me in my ill-regulated love and hate and therefore despired.

Since I spoke a word in regard to the distress which dreams once caused me and compared this to the savage's attitude toward dreams, I might add a word as to the service I find today in the dream in my modern cultural life. Since I have learned that psychoanalysis is a continual process in building up a healthy and broadening outlook upon the world, I find that dreams also continue their therapeutic effect. I have learned what Freud means when he calls the dream the guardian of sleep, also that it is a help in arranging and entering into the affairs of the day. Only rarely do I seem to have occasion definitely to remember a dream and submit it to the principles of analysis I once learned. Then it usually sheds special light over some problem, reveals the underlying wishes which have to be adjusted in regard to it, and often certain difficulties which are somehow interfering with a good adjustment. More often I awaken with a sense that things have somehow been proceedings pleasantly while I slept and matters have been comfortably rounded up for the beginning of a new day. By an effort of memory I recall the fear and terror, the unrest and distress that used to follow my dreams and make the day sometimes one long fight to get away from the disturbing influence of the dream. Now because I can allow the dreams to guard the sleep by attending to the no longer feared unconscious, they obtain for me a long unbroken night of sleep and rest as the day is to be a varying round of activities from the moment of waking until I again close my eyes. Once more I cannot help dwelling upon this for it affords such a contrast to the former inactivity and hindrance of fear which used to drag itself over the day and prevent hours of activity, prevent my getting to rest and to sleep when I had retired. As I remember the insomnia and the mental agony that went with it, I look down a long vista of trional powders and bromides, over mounds of valerian and asafetida pills, all prescribed by physicians in good and regular standing, who had never yet heard of psychoanalysis. And I cannot but wonder when physicians as well as the suffering world will come to recognize the value of a method which looks into something deeper and more personal than the things medicine ordinarily regards as the causes of neurotic suffering with all its train of evils. It certainly may seem astounding or ridiculous, at least hard to understand, that an entrance into the mysteries of primitive culture should

have such a thorough therapeutic effect upon a disturbed life. Yet I cannot believe that I am an exception in that elements of primitive culture survived in my mental makeup and were active in the old primitive way because I had not learned to know them and so to alter them in conformance with modern culture. I firmly believe also that modern culture is inseparably dependent upon these for its vitality and power and that their presence in the unconscious is indispensable to an effective and working modern culture. My own experience teaches me moreover that the attack upon illness, mental at least and perhaps to a larger degree than we know the physical too, must be made through the unconscious storehouse of past cultures of all ages. The material garnered from these forms the vital foundation through which health must be attained and efficiency and interest in life be maintained.

EXTENDING THE FIELD OF CONSCIOUS CONTROL¹

BY WILLIAM A. WHITE

Barbellion in his journal said "there are people who have seen most things but have never seen themselves walking across the stage of life. If someone shows them glimpses of themselves they will not recognize the likeness." This is not only true of "people who have seen most things" but is equally true of the much larger proportion of people with a more limited range of vision. No matter how broad and deep our knowledge may be it may not and usually does not include, in any true sense, a comprehensive understanding of our own intimate selves. That we all have an intimate self is a commonplace but like so many commonplaces, time and space, the twinkling of a star, does not bear examination; at the first question, almost, recourse must be had to evasions and subterfuges, for the fact is we are not really acquainted with it. It is only since the rise of the new psychology, a very few years, that we have come to any orderly understanding of this inner self of ours and have learned how to question it and discover its characteristics. This knowledge grew, in the first instance, out of the necessities of the consultation room, as the old methods were found increasingly less satisfactory for estimating the patient's condition by what he was pleased to volunteer regarding it, by accepting his explanation of his nervousness, sleeplessness, lack of interest and then prescribing more or less at his dictation, rest, a trip abroad, perhaps an operation. It took a long time to discover the obvious in this department of medicine and to learn that the patient's symptoms had a meaning which could be discovered by effort aimed in the right direction. When this was found out it also appeared that the treatment, the trip abroad for example, which had been slyly suggested by the patient and gratefully caught up by the physician as an easy way out of a difficult situation, was desired by the patient and the doctor had been used only as a convenience and because of his authority, to obtain it. The nervousness, the sleeplessness, the lack of energy

¹ Read at the International Conference of Women Physicians, New York, October 8, 1919. The foot-notes have been added since the reading and were suggested by the discussion.

and all the rest of it could now be seen to be the natural results of an intolerable home situation, for example, and the trip abroad a pleasant means of escape and perhaps in addition a means of punishing a recalcitrant member of the family. In all of this complex medley the patient may be serenely unconscious of what it is all about, and is being used by unconscious instinctive tendencies and besides, victimizing all about, family and physician as well. With this type of conduct we are all quite familiar. Just so soon, however, as we come to examine conduct broadly with the object of determining its meaning, when we come to inquire why people behave in this or that way, what object they have, what return they get from what appear to be inconveniences or even illnesses then we begin to realize how widespread are these types of behavior reactions which are produced in response to instinctive demands which remain unconscious, unknown to the individual.

It seems obvious, when the problem is stated in this way, that the only possible way to remedy such a state of affairs is to bring the motive of the individual into the field of consciousness as a preliminary step at least to changing the behavior. Whether improvement can or can not be wrought in conduct it must come about, if at all, by first enlarging the field of consciousness to include the tendencies back of the conduct in question and then control and a redirecting of energies may be effected if possible. So long as the motives for conduct lay wholly without the field of consciousness so long is the individual their creature instead of their master. This in brief is what is meant by extending the field of conscious control, it is the principle at the basis of the psychoanalytic approach to the psychotherapeutic problem, and its validity is witnessed to by numerous successes in this field as well as by the facts of development. I mention only in passing the gradually increasing control of the functions represented at the thalamic level by the cortex in the evolution of the cerebrum, the efforts made by education to the same end in the development of the individual, and the various political gestures calculated to render the voice of the people audible, and no example could be more striking than the present effort throughout the world to make the forces let loose by the war available for the ends of peace and I think you will agree with me that the principal difficulty in doing this arises from our lack of knowledge of the real nature and extent of these forces.

Just a few illustrations of the way things may go wrong because of the unconsciousness of the motives actuating conduct. A

teacher, for example, in starting with a new class is convinced that one of her pupils is stupid and vicious. The reason for this opinion is traced to his resemblance to a former pupil who was in fact vicious and stupid but the associations have dropped away from consciousness and only the prejudice is left. It is obviously important that the teacher's field of consciousness should be enlarged to include these lost associations if the pupil is to get fair treatment and attention commensurate with his real qualifications.

A most common way in which unconscious tendencies lead astray is by the projection of a wish. An associate is perhaps rather a dangerous business or professional rival. It would go a long way towards clipping his wings if it were generally known that he were dishonest. Such a suggestion creates the wish that he were dishonest, the wish is believed in because, if true, his dishonesty would react favorably and as a result the conduct is in accord with the belief and actions and statements begin to cast suspicion upon his honesty. This is in part the subtle psychology of rumor and is a mechanism we have seen used over and over again in recent months by the nations at war in working up their hostile feelings towards erstwhile friends but present enemies. This was the sort of psychology or mental mechanism which was so universally prevalent in the Middle Ages and which made anything like a scientific approach to the facts of reality impossible because of the warping effect of an all-enveloping egocentricity which viewed the universe with man as its center and all else created to minister to his needs. Things were seen as they were wished to be, not as they were. "Eyes and ears are bad witnesses to men who have not an understanding heart."

The conquering of our environment is made possible only by an increase in our knowledge of that environment which is, speaking in general, accomplished by a process of becoming conscious of the things which constitute the environment and of the laws that govern them. But this is a different aspect of the enlarging of the field of conscious control from that with which mental hygiene concerns itself. Great advances in our knowledge are made possible, among other ways, by the perfecting of the instruments with which we examine the environment. In the course of evolution the perfecting of the sense organs has brought the higher animals into contact with aspects of the environment unknown to lower forms, while in the realm of science the perfecting of instruments for enlarging our perceptions has been a notable factor in bringing a constantly wider

aspect of the environment within the realm of our perceptions. The perfection of the microscope, the telescope, and the spectroscope are instances in point and this perfection of the instruments for increasing the field of our perception has, among other things, been along the line of correcting imperfections which produced erroneous results. The process of the elimination of defects has taken place at once in the realm of organic evolution, for example, the correction of the defect in vision produced by the blind spot of the retina, and in the fabricated instruments for enlarging our perception, as for instance, the correction of errors of chromatic aberration in the microscope. Now the human mind may profitably be considered as an instrument for contacting with the environment and it is equally important to look to its sources of possible error with a view to correct them. This was early appreciated by the astronomers who found that a series of observations of the same phenomenon were not all alike. The human machine did not function with absolute accuracy so that an allowance had to be made for personal errors in correcting the observation—the so-called personal equation.

The new psychology has discovered the same sort of thing with reference to man's conduct, his beliefs, activities, observations and his estimates of his fellows, in fact, his whole field of relations to his personal and social environment. An individual's reaction in any particular situation is not alone determined by the factors of the situation itself but the sum total of his previous experience which relates him to it and for most of which he is quite unconscious. In other words, we approach every situation with a certain personal bias, a prejudice, if you will, based upon what the particular nature of our previous experiences may have been. For example, we subscribe to certain religious, political, social doctrines, choose our profession, our recreation, our friends, elaborate our theories of living, our philosophies almost altogether because of tendencies which lie back of consciousness and of which we are only vaguely, if at all, aware. In other words, we approach all our problems of living with a bias, a prejudice born of the unconscious, and our lives express, among other things, our reaction to these unconscious urgings. It is a matter of common knowledge that often our tendencies are at variance with our own as well as others interests, but never before has there been an adequate appreciation of the nature of the problem of bringing these tendencies under control and direction much less a technique for doing so. This is precisely

what the new psychology essays and because of the tremendous importance to mankind of the problem it attacks, its suggested solutions must receive an adequate hearing.

Mental hygiene, therefore, has to do with a refinement of this instrument of ours, the mind, so that it will work better in its function of relating us to our environment. To that end it is essential to know it through and through for what it really is, so to speak, rather than take it at its face value. Just because a man says so and so, even though the man be as a matter of fact truthful, is no reason why we should accept his statement. A man tells us that he really does not care for alcohol, that he only takes it as a matter of sociability and he may think he is telling the truth but we watch him year after year becoming a confirmed alcoholic and we know it was not so. In truth "actions speak louder than words."

Such a man, however, may easily have fooled us into an acceptance of his statement, but more important still is the fact that he succeeded also in fooling himself. For after all the essence of mental hygiene is self-knowledge, for we must first be honest with ourselves if we are to succeed with others. "To thine own self be true, . . . thou canst not then be false to any man."

Our instincts are bound to get expression in some way, sooner or later, and if we are not capable of understanding their promptings then they gain expression by some devious pathway and parade as something which they are not. An instinctively cruel person might be attracted to work requiring animal experimentation or, on the other hand, might succeed quite as well in satisfying his instinct by occupying his mind in imagining all sorts of fearful horrors associated with such experimentation and become a rabid anti-vivisectionist. In both cases he is more apt than not to do great harm because he does not approach the problem with a balanced mind but more intent upon the emotional satisfactions he will derive from the contemplation of suffering rather than upon the furtherance of certain researches in the first instance or the doing away with suffering in the second. If we would lead well rounded lives we must be able to bring all of ourselves to the problems we have to deal with and not have our efforts dammed by a divided allegiance. That we may do this we must know ourselves and knowing ourselves means an ever-increasing field of ourselves over which we may extend conscious control.

As physicians we must no longer be content to leave the personality out of the scheme of our attempts to understand illness, for

if our theories of the nature of the human psyche are correct then the mind is the central station, the clearing house for all the activities of the body, and so every physical symptom must have its reverberation in the mind of the patient and many of them cannot be adequately understood unless we take into account the psychic factors involved. This means that we must no longer be content to take the patient's account of his symptoms as final any more than we accept a cough as final and neglect to examine the various organs, lungs, heart, larynx for its explanation.

When it is once generally recognized that mental reactions are as definitely determined and as reasonable as physical and physiological reactions there will be a decided step forward in the enlargement of the field of conscious control.

We need not concern ourselves seriously about the environment. An increased knowledge of it and its laws and the bringing of it more and more under control is the prominent fact of our civilization. During all this period of what has been called the evolution of our environment man has himself evolved and that evolution has been, among other things, the result of an ever-increasing extension of his field of conscious control as I am using that term in this discussion, or, speaking in more usual terms, an increase in the capacity to bring the instincts under the domination of the intelligence. This is of course the evolution I am talking about, but in the past it has been accomplished unconsciously and only incidentally, as it were, in the attempt to attain other ends. In order, for example, to attain to a position of eminence and power in the community one had to forswear acts of violence and injustice. The instincts had to be restrained, but that restraint was not an end in itself but only incidental to an entirely different conscious purpose. But now the program of mental hygiene means the conscious pursuit of that which has heretofore been only an incidental goal, the intelligent attack upon the problem of how to bring the instincts into the best service to the individual, how to run them and so ourselves instead of being run by them. This awakening consciousness of man of himself is a new instrument of civilization, a new tool, if you will, which man from now on will use to fashion his destiny or until at some time in the future another shall come to take its place.²

² In emphasizing the value of extending the field of conscious control I have not discussed the value of repression. Of course I think this is generally conceded by psychoanalysts but often strangely overlooked by their critics

Think for a moment what it would mean if the principles of self-knowledge were once generally known, if each man's little dexterities calculated to deceive were capable of instant interpretation by his fellows. Suppose for example the chronic grouch who is always finding fault with everything and everybody should realize that he was only advertising his own incompetence, and suppose all his fellows realized this. See what a difference it would make to the man himself, how he would restrain his complaints and have the energy he would otherwise dissipate available for use on the job. This would increase his efficiency, make him more successful, and so happy, and thus end the occasion for the grouch. At the same time his employer would not have to waste a lot of time trying to verify his stories of how the other workmen used him badly but would know at once where the fault lay and could at once proceed to bring to bear his influence in correcting it without having wasted much energy on the way and without having obtained a lot of erroneous opinions about his other employees. The whole process, without elaborating further, can be seen to make for efficiency by a better understanding of the conditions as they really are, and consequently for a greater capacity to meet them effectively.³ With this new understanding many problems which exist

who seem to think either that the psychoanalyst preaches license or that his fundamental tenet is that we are dominated by amoral, asocial instincts—subjective devils—that will seize control at the first opportunity and drive us to destruction. No place seems to be given, according to such critics, for a positive, constructive, inner force making for "righteousness." The facts of repression and sublimation refute this attitude upon their face. The individual gets ill, he seeks advice and help only because sublimation has failed, because at some point fixation has interfered with what should have been a smooth and orderly progress along the lines of his psychosexual development. It is only at these points that the devils of his instincts lie in wait for him, and it is just with reference to these particular devils that it becomes necessary to extend the field of conscious control in order to whip them in line to help serve the ends of progress. Psychoanalysis therefore does not underrate the value of repression nor does it preach a philosophy of pessimism, it is a technic for helping a sick individual who for some reason has been unable to adequately deal with his problems.

³ This discussion of the psychology of the "grouch" is of course extremely superficial. If only the employer, for example, could read the signs his efforts would be to help rather than to discipline. The picture I paint, however, is based upon the assumption that the signs can pretty generally be read by those about and are even known, in their general meanings, to the grouch himself irrespective of his power to control his conduct in accordance with that knowledge.

for us today will cease to be because the misunderstandings which have brought them into existence will be swept away. For example, subtle distinctions between simulation, malingering, and hysteria can have little practical significance when we realize that their only difference lies in the degree of conscious purpose with which the patient utilizes his symptom and that the problem is *not* whether we may find justification for condemning, hating and punishing the offender, but whether we can deal with the situation so as to improve it. By projecting our own antipathic tendencies into the situation we blind ourselves to an all round vision of the possibilities, and fail in consequence to get the best solution.

I cannot refrain from making reference, at this point, to another series of problems which will receive a most important illumination by this approach to the problem of illness. I refer to certain physical ailments which at present are most baffling to our understanding. I do not here refer to various functional disorders of sensation and motion, the anesthetics and paralyses which have been recognized for so long as of hysterical and therefore psychogenic origin. This group includes a host of symptoms in every department of medical specialism such as paraplegias, tremors, spasms, aphonias, amblyopias, deafness, the so-called false gastropathies and cardiopathies, all sorts of neuralgia-like reactions, emotional tantrums, in fact almost all conceivable types of symptoms with which every practitioner is more or less familiar. I refer rather to various conditions which come more nearly within the conception of organic disorders but which may well at first be purely functional. If we view the human machine as a whole we must realize that its several parts must serve the ends which it as a whole is endeavoring to accomplish. If therefore the individual approaches the problem of his life with a divided interest he must of necessity be constantly utilizing his energies for different, often mutually opposed ends. The result will be that the machine will be set for certain types of reaction which are not permitted to come to pass. These motor sets of the organism will produce tensions of the musculature, voluntary and visceral, as well as psychological tensions which when long-continued or severe in character tend to break down the machine. An example of the acute type of this sort of reaction would be the development of gastric ulcer in soldiers of the front line kept for a relatively long time under the tension of extreme anxiety awaiting an expected attack. An example of the more chronic type would be a chronic glycosuria from the constant

inadequately reacted to emotion of fear. Many other examples suggest themselves but I would only indicate the possibility that we may find by this method of approach better explanations of such well known problems as are presented by the many chronic illnesses which affect the overworked, overworried, harrassed man of affairs. Energy which is used in the service of repression, to use the psycho-analytic terminology, shows itself in the friction with which the machine works and the consequent wear and tear of its several parts.⁴

⁴ This brief reference to organic and functional naturally revives the old, old issue of the relation of body and mind. This problem with a number of others I have classed as pseudo-problems, because I do not believe that any real problem exists, rather only a question has been formulated by our intelligence to vex that same intelligence which asked it. At least if there is a question it is a question for philosophy and has no interest when it comes to the practical handling of the sick individual.

Aside altogether from the question of whether any such distinction has any value, the arguments generally brought forward as calculated to demonstrate that physical states are the cause of mental states rather than the reverse overlook very important data. For example, it is cited that a person has certain mental symptoms and clinical overhauling discovers some focal infection, glandular imbalance, physiological insufficiency or what not and that a relief of this condition results in a cure of the mental state. This is of course true, but it is only a partial truth. The physical illness did as a matter of fact condition the mental, but the particular form which the mental illness took was, on the other hand, a function of the personality make-up of the patient. One patient as a result of infection develops one form of mental illness, another patient another; the parietic may be grandiose, depressed, hypochondriacal, paranoid, or what not, and whatever form of psychosis he assumes finds its explanation in his personality make-up. Prisoners break down mentally under the stress of confinement and show manic-depressive, dementia præcox, paranoid, delirioid types of reaction according to their types of personality make-up.

All this, of course, is not to say that the psychosis is of psychogenic origin, but serves to explain why the psychosis takes the particular form it does. The ruins of a structure can only show the material of which it was built. When it comes to the more specific problem of psychogenesis, however, it is certainly good philosophy, at least, to explain the lower by the higher rather than the reverse, for the higher includes the lower and not the reverse. The union of men in society is much more than the mathematical sum of the several individual units, it contains another element, namely, the relations which maintain between them. In the same way the individual is something more than the mathematical sum of the functions of the several organs. The added element is constituted of the relations between them and it is just this relational element raised to the highest power to include them all that constitutes the psyche. It may be argued that such explanations are anthropomorphic, but they are not of that crass variety of the savage which

The reason why I am so sanguine for the future of this new movement is because the facts which have been worked out regarding man's psychic structure involve him in his profoundest parts and point clearly to the direction in which we must look for improving his personal and social relations, for a constructive attack upon the problem of education and for the illumination of innumerable social and therapeutic problems. And the place where a beginning has been made and from which an influence will continue to spread is the consultation room where the physician undertakes as careful an inquiry into the personality make-up as into the bodily structure. And the way to begin to accomplish something in this direction is not to wait until one has acquired a profound knowledge of psychology, but simply to approach the problems free from prejudice and with the conviction that psychological manifestations are facts that are as susceptible of explanation as are physical states. Then when the new way is known it will show how education may become a process of unfolding rather than repressing and will teach us where to look for our defects in character. Man has always been inclined to project all his interest outside himself and this new viewpoint will teach him not only where he may expect to find the origin of the trouble, when trouble there is, but also the method of unearthing it—and so bids fair to become at least as important a means for progress as for instance the invention of the cotton gin.

Evolution does not alone take place by a gradual, slow, uniform progress in some given direction, but by mutations, by saltatory advances, by the sudden creation of something new, something different. These sudden departures from the average are the real creative moments of evolution. They stand for a new method, supply a new instrument for dealing with reality and from them as starting points evolution proceeds rapidly until the possibilities of the new instrument have been pretty well exhausted, then evolu-

has been called Animism, but of that developed, sublimated form to which the term Humanism has been applied and which represents the development of a new method in philosophy that recognizes that all our thought and reasoning must be anthropomorphic because it is human, because it is *our* thought and reasoning. The new humanistic philosophy was developed to escape the impass into which reason had led us by an examination of the instrument which did the reasoning much as in the psychoanalytic psychology we have come to learn that delusions are not just simply false, but receive their explanation when the psychology of the deluded person is examined and they are seen to represent a projected wish. In truth "Man is the measure of all things."

tion slows down, perhaps comes almost to a standstill, until nature gives birth again. Such new instruments, which have made the present estate of man possible, are the prehensile hand, language, self-consciousness. I look upon the new psychology that teaches that we must turn our vision within, that consciously attempts to correct the error there rather than always see it without, as a new method, a new instrument with which to attack the problem of living. It matters not that we have always been moving in this direction, the great new fact is that we are now beginning, for the first time, to do so *consciously*. The possibilities are endless and particularly at this wonderful time in the history of culture, when civilization has been tried to its utmost, is it important that the structure which shall be erected from the primitive foci which have been loosed, shall be a better one than has ever before been builded. To do this we need to be able to brush away the distortions wrought by our unconscious, to see through them all down to the very depths, to see the real problems and not waste our energies in tackling false substitutes. A realization of the mechanisms by which such distortions are produced, by which the mental machine may fall into error, will help us enormously to see clearly, will extend our field of conscious control. This is the true self-consciousness. "Open covenants openly arrived at" is quite as good medicine for the individual as for the State.

SCEPTICISM AS A FREUDIAN "DEFENSE-REACTION"

(A PSYCHOANALYSIS OF BAZAROFF, THE HERO OF TURGENEV'S
NOVEL, FATHERS AND SONS)

BY JACKSON EDMUND TOWNE, A.M.

The very incarnation of unbelief is Bazaroff, the hero of Ivan Turgenev's master novel *Fathers and Sons*: a man "who does not accept a single principle on faith, with whatever respect that principle may be envired."

Fathers and Sons was first published in 1861, and Turgenev originated the term "nihilist," from the Latin *nihil*, nothing, when he applied it to Bazaroff. The term quickly became a common one, and only in time became associated with the terms "anarchist" and "terrorist," a number of years before the now famous and considerably different term "bolshevist" had ever been used.

When *Fathers and Sons* first appeared in Russia the "fathers" were angry at Turgenev's diagnosis of their weakness, and the "sons" went into a rage at what they regarded a ridiculous burlesque of their ideas. All the Russian critics spouted at length, and it is hardly an exaggeration to say that the uproar caused in Russia by *Fathers and Sons* ceased only with the revolution of March, 1917.

The artistic value of the novel stands unquestioned to-day. Nine critics out of ten, of all countries, recognize it as Turgenev's masterpiece (and nearly nine critics out of ten, of all countries, now recognize Turgenev as one of the world's greatest novelists, ranking him with Balzac, Fielding, and Cervantes). For Professor Phelps, of Yale, *Fathers and Sons* "rises above a picture of Russian politics in the sixties, and remains forever an immortal work of art . . . the greatness of this book lies not in the use of the word 'nihilist,' nor in the reproduction of ephemeral political movements; its greatness consists in the fact that it faithfully portrays not merely the Russian character, nor the nineteenth century, but the very depths of the human heart as it has manifested itself in all ages and among all nations."

However, we are not concerned here with passing any critical judgment on *Fathers and Sons* or its author, but merely with the

attempt to show that Bazaroff's scepticism is largely the result of a Freudian "defense-reaction." Turgenev's marvellous grasp of the forces which motivate human character resulted in his writing in such a manner that it is diabolically easy for us to-day to subject Bazaroff to psychoanalysis.

The first "nihilist," we are told, was an only child. His parents are represented as devoted to him to the point of idolatry. The conditions of his life were such, then, that if he actually had lived he would very likely have suffered from an Œdipus-complex. And all unconsciously Turgenev has so written of his hero as to offer us well-nigh indisputable evidence that Bazaroff *did* suffer from an Œdipus-complex! On the night before Bazaroff fights a duel: "incoherent dreams tormented him all night long. . . . Madame Odintzoff hovered before him, but she was his mother, and a kitten with black whiskers followed him, and that kitten was Fenitchka; but Pavel Pterovitch presented himself to him as a huge forest, with which, nevertheless, he was compelled to fight."

When we consider that Madame Odintzoff was the woman Bazaroff loved, yet in his dream her image became supplanted by that of his mother, and that the dream is surely of a sexual nature because Fenitchka, a peasant woman with whom Bazaroff had philandered, also appears, we are fairly justified in claiming that Bazaroff suffers from an Œdipus-complex.

The mother of the first "nihilist" is represented as the very incarnation of superstitious credulity. "She was very devout and sentimental, she believed in all sorts of omens, divinations, spells, dreams, in evil encounters, in the evil eye, in popular remedies, in salt prepared in a special manner on Great Thursday, in the speedy end of the world; she believed that if the tapers did not go out at the Vigil Service at Easter the buckwheat would bear a heavy crop," etc.

Now we know that the consequences of an Œdipus-complex are either direct, and then we notice in the son strong resistances against the father and a typical affectionate and dependent attitude toward the mother; or the consequences are indirect, that is to say, compensated, and we notice, instead of the resistances toward the father, a typical submissiveness here, and an irritated antagonistic attitude toward the mother. And it is also possible that direct and compensated consequence may take place alternately.

Turgenev represents Bazaroff as at all times taking an unfilial attitude of indifference and positive contempt toward his devoted parents. This attitude would be more or less a natural one for a

man suffering from an Œdipus-complex; and it would be more or less natural that strong intellectual opposition would spring up within Bazaroff against those to whom all unknowingly he was so closely bound. That Bazaroff's mother, the incarnation of superstitious credulity, should have, despite her extreme affection for her son, turned him "nihilist," seems anything but un-natural to a Freudian.

Bazaroff is less intense in his opposition to his father than to his mother, but if anything he is more harshly outspoken to the former. Prince Kropotkin, in his *Ideals and Realities in Russian Literature*, while writing of *Fathers and Sons*, asks: "Why should a man of his (Bazaroff's) powers display such harshness towards his old parents: his loving mother and his father—the poor old village doctor who has retained, to old age, faith in science?" The Freudian has but little difficulty in answering Prince Kropotkin, and in testifying to Turgenev's truthful penetration in character analysis.

Let me cite further evidence to prove my contention that Bazaroff is a neurotic, suffering from an Œdipus-complex. Turgenev tells us that: ". . . love in the ideal, or, as he expressed it, the romantic sense, he (Bazaroff) called balderdash, unpardonable folly; he regarded chivalrous sentiments as a sort of deformity or malady."

And when Bazaroff returns the first time to his parents "at that bed where I was planted," he has difficulty in getting to sleep; and Turgenev tells us: "With widely opened eyes he stared angrily into the darkness: memories of his childhood had no dominion over him, and, moreover, he had not yet succeeded in detaching himself from his last bitter impressions." If "memories of his childhood" had no "dominion" over him, it would be, according to Freudians, because of a "defense-reaction" against the immorality of those memories, for they could hardly have been other than pleasant, reared as Bazaroff was by two extremely devoted parents. Bazaroff assures his friend Arkady that he never felt "bored" when he was a child. "I did not understand then that I was not bored, because I was a child."

When Bazaroff comes for the last time to his parents, the old country doctor is constantly obliged to keep restraining his wife "from all superfluous manifestations of tenderness," lest her son be angered. And in a short while Bazaroff falls into feelings of "dejected boredom and dull disquiet," typical feelings which prey upon neurotics.

With diabolical penetration and great irony, Turgenev depicts Bazaroff as well-nigh conscious of the cause of his own nihilism.

Speaking to his friend Arkady, Bazaroff remarks: "In general there are no principles—hast thou not discovered that yet? But there are sensations. Everything depends on them. . . . Take me, for example: I hold to the negative tendency,—by virtue of sensation. It is agreeable to me to deny my brain is constructed that way—and that's enough. Why do I like chemistry? Why dost thou like apples?—also by virtue of the sensation. All that is identical. Deeper than that, men will never penetrate. Not every one will tell thee that, and I shall not tell thee that again." If we will but substitute the word "libido" for Bazaroff's word "sensation," keeping ever in mind how any human "libido" may be more or less checked or warped by some fixated neurotic complex, then we at once take an entirely Freudian point of view!

Was Turgenev writing autobiographically when he drew Bazaroff? Not literally so. From Professor Phelps we learn that "Turgenev had once met a Russian provincial doctor, whose straightforward talk made a profound impression upon him. This man died soon after, and had a glorious resurrection in Bazaroff, speaking to thousands and thousands of people from his obscure and forgotten grave. . . . It is difficult to find out much of the original of Bazaroff. Haumant says Turgenev met him while travelling by the Rhine in 1860; but Turgenev himself said that the young doctor had died not long before 1860, and that the idea of the novel first came to him in August, 1860, while he was bathing on the Isle of Wight." Like Bazaroff, Turgenev could not get on with his mother. But Turgenev's mother was a very different creature from Bazaroff's! Madame Turgenev was as much an unbeliever as her son.

Nevertheless mother and son could never agree on social matters, for the mother was an uncompromising aristocrat. Turgenev always made much of Bazaroff's *democratic* sentiments. "Bazaroff," he wrote, "puts all the other personalities of my novel in the shade. He is honest, straightforward, and a democrat of the purest water, and you find no good qualities in him! The duel with Pavel Petrovitch is only introduced to show the intellectual emptiness of the elegant, noble knighthood; in fact I even exaggerated and made it ridiculous." And later on Turgenev wrote: "I entirely share Bazaroff's ideas. All of them, with the exception of his negation of art." And we must declare Turgenev to have been a neurotic; there is no other way for us to explain that tinge of melancholy which persists throughout the eight novels and thirty-five short stories of the great Russian writer.

TRANSLATION

SLEEP WALKING AND MOON WALKING

A MEDICO-LITERARY STUDY

BY DR. J. SADGER

VIENNA

TRANSLATED BY LOUISE BRINK

(Continued from Vol. VII, page 70)

Yet, although he shrinks back no longer from any sort of evil deed, he does so before the horrible pictures of his phantasies, the hallucinations of his unconscious. Here is where Shakespeare's genius enters. The Macbeth of the Chronicle commits throughout all his acts of horror apparently in cold blood. At least nothing to the contrary is reported. With Shakespeare on the other hand Macbeth, who is represented in the beginning as more ambitious than cruel, is pathologically tainted. From his youth on he suffered from frequent visions, which, for example, caused him to see before Duncan's murder an imaginary dagger. This "strange infirmity, which is nothing To those that know me," comes to light most vividly on the appearance of Banquo's ghost at the banquet. Lady Macbeth must use all her presence of mind to save at least the outward appearance. With friendly exhortation, yet with grim reproof and scornful word, she attempts to bring her husband to himself. In this last scene, when she interposes in Macbeth's behavior, she stands completely at the height. Not until the guests have departed does she grow slack in her replies. In truth neither her husband's resolution to wade on in blood nor his word that strange things haunt his brain can draw from her more than the response, "You lack the season of all natures, sleep." It seems as if she had collapsed exhausted after her tremendous psychical effort.

Shakespeare has in strange fashion told us nothing more of what goes on further in her soul, though he overmotivates everything else, even devotes whole scenes to this one purpose. We first see her again in the last act in the famous sleep walking scene. She

begins to walk in her sleep, falls ill with it one might well say, just on that day when Macbeth goes to war. Her lady in waiting saw her from this day on, at night, "rise from her bed, throw her nightgown upon her, unlock her closet, take forth paper, fold it, write upon it, read it, afterwards seal it, and again return to bed; yet all this while in a most fast sleep."—"A great perturbation in nature! to receive at once the benefit of sleep, and do the effects of watching," the evidently keen sighted physician thinks. He soon has the opportunity to observe the Lady's sleep walking for himself. She comes, in her hand a lighted candle, which at her express command must be always burning near her bed. Her eyes are open as she walks, but their sense is shut. Then she rubs her hands together as if to wash them, which she does according to the statement of the lady in waiting, often continuously for a quarter of an hour.

Now they hear her speaking: "Yet here's a spot. Out damned spot! out, I say!—One, two, why, then 'tis time to do't.—Hell is murky!—Fie, my lord! a soldier, and afear'd? What need we fear who knows it, when none can call our power to account?—Yet who would have thought the old man to have had so much blood in him?—The Thane of Fife had a wife; Where is she now?—What, will these hands ne'er be clean?—No more o' that, my lord, no more o' that; you mar all with this starting.—Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand. Oh! oh! oh!—Wash your hands, put on your nightgown; look not so pale;—I tell you yet again, Banquo's buried; he cannot come out of his grave.—To bed, to bed; there's knocking at the gate. Come, come, come, give me your hand. What's done cannot be undone. To bed, to bed, to bed." After such appearances she always in fact goes promptly to bed. The physician who observes her pronounces his opinion: "This disease is beyond my practice. Yet have I known those which have walked in their sleep, who have died holily in their beds." Here however there seems to be something different:

"Four whisperings are abroad; unnatural deeds
Do breed unnatural troubles."

And then as if he were a psychoanalyst:

"Infected minds
To their deaf pillows will discharge their secrets.
More needs she the divine, than the physician.—
God, God forgive us all! Look after her;
Remove from her the means of all annoyance,
And still keep eyes upon her."

Also he answers Macbeth, who inquires after the condition of the patient.

“Not so sick, my lord,
As she is troubled with thick-coming fancies,
That keep her from her rest. . . .
. . . . Therein the patient
Must minister to himself.”

Yet as the king's star declines neither the doctor's foresight nor his skill prevents Lady Macbeth, the "diabolical queen" from laying hands upon herself.

This case of sleep walking, if we consider it, seems first to correspond entirely to the popular view, that the wanderer carries over to the nighttime the activities of the day, or to speak more correctly, of the most important day of the last month. We saw in the first act how she reproaches Macbeth for his cowardice, encourages him and controls his actions. Only in two points, very significant ones to be sure, does it appear that she has now taken over her husband's rôle upon herself; in the disturbance of her sleep and the concern for the blood upon her hands. How had she rebuffed Macbeth when he had called out in regard to his bloody hands, "This is a sorry sight"! It was only a foolish thought. "Go get some water, And wash this filthy witness from your hand." But Macbeth was not to be shaken, the entire ocean would not suffice. Rather would the king's blood, which he had shed, change its green to glowing red. Yet when Lady Macbeth completes his work for him, she remarks lightly, "My hands are of your color; but I shame To wear a heart so white. . . . A little water clears us of this deed." In her sleep walking itself she encourages her husband, "Wash your hands, put on your nightgown." She seeks however in vain in this very sleep walking to wipe the stains from her hands, they smell always of blood and not all the perfumes of Arabia will sweeten her hands. Must not the inner meaning of all her sleep walking lie exactly in these two points, in which she has so completely turned about?

It must be observed that in the tragedy as in the previously related tale of the "Sin Child" the sleep walking does not begin in childhood nor in puberty, but in both instances in somewhat more mature years, and, what is significant, as an illness, more precisely a psychic illness. The sin child fell ill because he had lost his pure beloved one, who had taken the place of his mother, the original love object of his earliest childhood; and Lady Macbeth, who had

herself become queen through a murder, falls ill just at that moment when her lord must go to the battlefield to defend his life and his crown. For not without reason the fate of Macduff's wife, who was slain when her husband had gone from her, occurs to her also when she, while wandering, speaks of the much blood which Duncan had. Therefore it seems likely, and is in fact generally believed, that Lady Macbeth becomes ill because of her anxiety for life and kingdom. Only the facts do not strictly agree with this. In the first place her husband's campaign is by no means unpromising. On the contrary he has heard from the witches that his end would be bound with apparently unfulfillable conditions, so unfulfillable that the prophecy at once frees him from all fear.

Having hidden nothing from the "partner of his greatness" he would scarcely conceal the promise of the witches, which increased his confidence to the uttermost. Besides it cannot be fear and anxiety which brings on her night wandering. Another current explanation also seems to me to have little ground. As Brandes has recently interpreted it, "The sleep walking scene shows in the most remarkable fashion how the pricking of an evil conscience, when it is dulled by day, is more keen at night and robs the guilty one of sleep and health." Now severe pangs of conscience may well disturb sleep, but they would hardly create sleep walking. Criminals are hardly noctambulists. Macbeth himself is an example how far stings of conscience and remorse can lead a sensitive man. He has no more rest after he has murdered the king and Banquo, yet he does not become a sleep walker. There must be another cause here which precipitates Lady Macbeth's sleep walking.

We will first examine the relation of husband and wife to one another in order to trace out this mystery. The character of Lady Macbeth has caused many a one in Germany to rack his brains since the time of Tieck. Up till that time she passed simply as *Megaera*, as an "arch witch," as Goethe calls her. This opinion prevailed not only in Germany but in the English motherland too. But this view went against the grain with the German spirit. Therefore Ludwig Tieck first looked upon Lady Macbeth as a tender, loving wife. From this time on there arose critics and even poets, who in the same way wished to wash her clean. I will cite the two most important, Friedrich Theodor Vischer and Rudolf Hans Bartsch. The former, of whom I explained earlier, that he did not hesitate to make an interpolation to prove his point, sums up his judgment in the following sentences: "It is not ambition

alone that moves her, but love which would see her lord become great" (p. 78). And in a second place, "She loved her husband and had sacrificed her conscience more for him than for herself" (p. 124). R. H. Bartsch goes much further in his romance, "Elisabeth Kött." Wigram says to the heroine, "Do you not feel how she (Lady Macbeth) before everything that she says cannot hitch horses enough to carry her slow and immovable lord along?" In the sleep walking scene "the utter crushing of this poor, overburdened heart burst forth in the torture of the dream wandering." At the close he pronounces his opinion: "If there is a poor weak woman upon earth, so it is this arch enchantress, who loves her husband so much that she has in admirable fashion studied all his faults and weaknesses that she may cover over the deficiencies with her trembling body. Seek the wife in her rôle!"

What truth is there in these viewpoints? The poet himself has been dead for three hundred years and has left behind him not a syllable concerning Lady Macbeth except in the text of the tragedy. Therefore according to my opinion nothing remains but to keep to this. At the most we can draw upon Holinshed's chronicle, which Shakespeare so frequently followed literally. According to this Lady Macbeth was extravagantly ambitious and when she continually urged Macbeth to murder Duncan, this was only because she "burned with an unquenchable desire to bear the name of queen." There is never a syllable of a feeling of love for her husband, or that she desired the crown only for his sake. This objection might be made here, that as Shakespeare has often gone beyond his source, as in creating the sleep walking scene without a model for it, so he might just as well have given characters to Lady Macbeth of which the source said nothing. Certainly that would be a priori conceivable. Only that must appear clearly from the text of the tragedy. Yet what does this say? Carefully as I have read its lines, I have not been able to find a single, actual uninterpolated word of love from Lady Macbeth. That is of double significance from the poet of "Romeo and Juliet." He who could give such language to love would not have completely denied it in "Macbeth," if Lady Macbeth was to have been a loving wife. One can find everything in her words, warning, entreaty and adjuration, upbraidings and threatenings, anger, yes, almost abuse, yet not one natural note of love.

This has a so much harsher effect since her husband approaches her usually as an actual lover, or more accurately stated up to the

murder of Banquo. She is warm only where it concerns the attainment of her goal; it is her ambition which demands satisfaction. She is always to her husband "my dearest partner of my greatness" as he once appropriately writes her. It is not to be considered that Shakespeare, who always overmotivates his situations, should have at the height of his power so obscured from recognition all the love impulses, which would have seemed to be decisive for her whole character. The truth is simply that Lady Macbeth is no loving wife, but merely greedy of fame, as already represented in the Chronicle. I suspect that the authors who all the way through see in her the loving spouse are expressing their own complexes, their own unconscious wishes. Such an one as Bartsch for example cannot think otherwise of a woman than as unfolding lovingly to the man.

Lady Macbeth makes upon me, in her relation toward her frequently wooing husband as it were, the impression of a *natura frigida*, that is a sexually cold woman. If one takes her own frightful word for it, that she could tear the breast from her own sucking child and dash its brains out, then the mother love seems never to have been strong within her, but rather whatever feeling she has possessed has been changed to passionate ambition. Now psychoanalytic experience teaches that when a woman remains sexually cold toward a sympathetic and potent man, this goes back to an early sealing up of affect with a forbidden, because an incest object. Such women have almost always from their tenderest infancy on loved father or brother above all and never through all their lives freed themselves from this early loved object. Though at puberty compelled to cut them off as sexual objects, yet they have held fast to them in the unconscious and become incapable of transferring to another man. It is possible also in the case of Lady Macbeth to think of such an insoluble bond. Moreover certain features in the sleep walking scene seem to speak directly of a repressed sexual life.

Lady Macbeth wanders at night, since her husband has left her and marital intercourse has been broken off.³⁶ In her hand is a lighted candle, which according to her express command must burn near her bed, and only now for the first time, otherwise the lady in waiting would not have laid such stress upon the fact. The candle in her hand, that is a feature which up till now we have met in none of our cases, but which, as a glance into literature teaches me, is by no means infrequently found with sleep walkers. It

³⁶ This is not without significance as a direct precipitating cause, although naturally not the true source of her night wandering.

can hardly be considered a mere accident that Shakespeare discovered just this characteristic, which is really atypical. One would be much more inclined to suspect in it a secret, hidden meaning. Then at once a connection forces itself. We know from the infantile history of so many people that a tenderly solicitous parent, the father or the mother, likes to convince himself or herself, with a candle in the hand, that the child is asleep.³⁷ Then we would have on one side a motive for sleep walking in general, that one is playing the part of the loving parent, as on the other hand that of the lighted candle. The latter has however a symbolic sexual sense, which is quite typical and is repeatedly and regularly found. The burning candle always stands for one thing and signifies in dreams as in fairy tales, folklore, and sagas without exception the same thing, an erect phallus. Now it becomes clear why Lady Macbeth, after her husband has gone to the war, has a lighted candle always burning near her bed, and why then she wanders around like a ghost with it at night.

The conclusion of the words she utters during her sleep walking contains a second unmistakably sexual relationship. Here she repeats not less than five times the demand upon her husband, "To bed," while in the corresponding murder scene (II, 2) it simply reads, "Retire we to our chamber; A little water clears us of this deed." The further repetition, "Come, come, come, come, give me your hand," sounds again infantile through and through. So one speaks to a child, scarcely to an adult. It seems as if she takes the father or the mother by the hand and bids them go to bed. One recognizes already in this passage that this atypical sleep walking of Lady Macbeth also leads naturally into the sexual and the infantile.

It will not be difficult to determine now toward whom the repressed, because strongly forbidden, sexual wishes of Lady Macbeth are directed. Who else could it be but her own father, the original love object of every little girl; what other person of her childhood, who later becomes an unsuitable sexual object, but yet hinders for all the future the transference of love over to the husband? This is the one who summons her to walk in her sleep, the lighted candle in her hand. It is quite an everyday experience, which holds for everyone, for the well as for every one who later becomes ill, that in reality the first love, which bears quite clearly features of sense pleasure, belongs to the earliest years of child-

³⁷ A second still more important motivation for the nightly visit I will discuss later.

hood, and that its objects are none other than the child's own parents and in the second place the brothers and sisters. Here the polar attraction of the sexes holds in the relation of the elder to the younger and vice versa, that is the attraction of the man to the woman and the woman to the man. It is "a natural tendency," says Freud³⁸ in the "Interpretation of Dreams," "for the father to indulge the little daughter, and for the mother to take the part of the sons, while both work earnestly for the education of the little ones when the magic of sex does not prejudice their judgment. The child is very well aware of any partiality, and resists that member of the parental couple who discourages it. . . . Thus the child obeys its own sexual impulse, and at the same time reinforces the feeling which proceeds from the parents, if it makes a selection among the parents that corresponds to theirs."

We will stop here at two factors which will occupy us again later, the being in love with the parent of the opposite sex, and then the resistance against the one of the same sex. Corresponding to the love, every child in the period of innocence wants to "marry" the former. I recall what a colleague told me of a dialogue between him and his little five year old daughter. She began, "I want to get married."—"To whom?"—"To you, Papa."—"I already have a wife."—"Then you would have two wives."—"That won't do."—"Very well, then I will choose a man who is as nice as you." And Freud relates (p. 219), "An eight year old girl of my acquaintance, when her mother is called from the table, takes advantage of the opportunity to proclaim herself her successor. 'Now I shall be Mamma; Charles, do you want some more vegetables? Have some, I beg you,' and so on. A particularly gifted and vivacious girl, not yet four years old, . . . says outright: 'Now mother can go away; then father must marry me and I shall be his wife.'"

We will add just one more little experience to give us a broader point of view. The interpretation of dreams, fairy tales and myths teaches us regularly that the phantasies of the child, like those of all peoples in their period, identify father with king or kaiser. Naturally then the father's wife becomes the queen. This fact of experience, which is always to be substantiated, can be applied to Lady Macbeth and makes her ambition at once transparent to us. I affirmed above that her lack of sexual feeling toward her husband had its origin in the fact that she had loved her father too much

³⁸ Freud: *The Interpretation of Dreams*, translated by A. A. Brill. The Macmillan Company, London, New York, 4th edition, p. 218.

and could not therefore free herself from him. Her sexuality had transformed itself into ambition and that, the ambition to be queen,³⁹ in other words, the father's wife. So could she hold fast to the infantile ideal and realize the forbidden incest. The intensity with which she pursues the ambition of her life is explained then by the glowing intensity of her sexual wishes.

With Shakespeare also king and father come together. A remark of Lady Macbeth shows that when she addresses herself to the murder of Duncan. "Had he not resembled my father as he slept, I had done't." This physical likeness signifies identity of individuals, as we know from many analogous examples. The king therefore resembles the father because he stands for her parent. Still one more point may be well explained from her father complex. The Chronicle speaks of the overweening ambition of Lady Macbeth. Now we know from neuropsychology that burning ambition in later years represents a reaction formation to infantile bed wetting. It is the rule with such children that they are placed upon the chamber at night by father or mother. Thus we comprehend from another side, with the so frequent identification with beloved persons, precisely why the lady wanders at night with a candle in her hand. Here again appears plainly the return to the infantile erotic.

Now for the grounds of her collapse. As long as Lady Macbeth is fighting only for the childish goal, she is an unshakable rock amid the storms of danger. She shrinks from no wrong and no crime that she may be queen at her husband's side. But she must gradually perceive that her husband will never win satisfaction, he will never recover from the king-father murder, her hopes will never be fulfilled and she will never live in quiet satisfaction at the side of her father. Then her power of endurance gives way until her very soul fails utterly. As she says on the occasion of the first disappointment after Duncan's death:

"Nought's had, all's spent,
Where our desire is got without content;
'Tis safer to be that which we destroy,
Than, by destruction, dwell in doubtful joy."

Now the unconscious, hitherto successfully repressed, avenges itself, now conscience awakes and as the husband leaves her completely

³⁹ Holinshed's chronicle lays emphasis upon this: "She . . . burned with an inextinguishable desire to bear the name of queen."

alone she begins to wander, that is to seek to return to the infantile ideal. In her wandering she herself plays the rôle of father, who once approached her with the lighted candle and then called to her, "Come, come, come, come, give me your hand!" and bade her go to bed.

Why however does not the ruthless Macbeth outlive the murder of the king as he does in the history? I believe that we must here go still further back than to the Chronicle, even to the creator of the tragedy himself. There is a certain important crisis in Shakespeare's life, where according to the biography by George Brandes "cheerfulness, the very joy of life, was extinguished in his soul. Heavy clouds gathered over his horizon, we now do not know just what their source. Gnawing griefs and disappointments gathered within him. We see his melancholy grow and extend itself; we can observe the changing effects of this melancholy without clearly recognizing its cause. Only we feel this, that the scene of action which he sees with the inner eye of the soul has now become as black as the external scene of which he makes use. A veil of phantasy has sunk down over both. He writes no more comedies but puts a succession of dark tragedies upon the stage, which lately echoed to the laughter of his Rosalinds and Beatrices."

This crisis came in the year 1601, when the earl of Essex and Lord Southampton, Shakespeare's special patron, were condemned to death because of treason against the life of the king. According to Brandes the depression over their fate must have been one of the original causes for the poet's beginning melancholy. Perhaps the death of Shakespeare's father, which followed some months later, made a more lasting impression with all the memories which it recalled. The dramas which the poet published about that time, *Julius Cæsar*, *Hamlet* and *Macbeth*, have a common theme, they all revolve about a father murder. In "*Julius Cæsar*," Brutus murders his fatherly friend, his mother's beloved ("And thou too, my son Brutus?"). *Hamlet* comes to shipwreck in his undertaking to avenge upon his uncle the father's murder, because the uncle, as Freud explains in his "*Interpretation of Dreams*," had at bottom done nothing else than *Hamlet* had wished in his childhood but had not had the self confidence to carry out. And *Macbeth* in the last analysis is ruined by the king and father murder, the results of which he can never overcome. We may consider this theme of the father murder, always presented in some new form, in the light of its direct precipitating causes, the actual death of Shakespeare's

father and Southampton's treason against the ruling power of the state. It is not difficult to accept that at that time the infantile death wishes against his father were newly awakened in our poet himself and were then projected externally in a series of powerful dramas.

Perhaps the reader, who has followed me more or less up to this point, will stop here indignant: "How could any one maintain that a genius like Shakespeare could have wished to murder his father, even if only in the phantasies of childhood? I can only reply to this apparently justified indignation that the assumption I here make concerning Shakespeare is fundamentally and universally human and is true with every male child. We go for proof to what we have earlier discovered, that the first inclination of every child, also already erotically colored, belongs to the parent of the opposite sex, the love of the girl to the father, the leaning of the boy to his mother, while the child sets himself against the parent of the same sex, who may be only justly concerned in his education without over indulging him. The child would be most delighted to "marry" the tender parent, as we heard above, and therefore feels that the other parent stands in the way as a disturbing rival. "If the little boy," says Freud in the "Interpretation of Dreams,"⁴⁰ "is allowed to sleep at his mother's side whenever his father goes on a journey, and if after his father's return he must go back to the nursery to a person whom he likes far less, the wish may be easily actuated that his father may always be absent, in order that he may keep his place next to his dear, beautiful mamma; and the father's death is obviously a means for the attainment of this wish; for the child's experience has taught him that 'dead' folks, like grandpa, for example, are always absent; they never return."

Yet how does the child reach such a depth of depravity as to wish his parents dead? We may answer "that the childish idea of 'being dead' has little else but the words in common with our own. The child knows nothing of the horrors of decay, of shivering in the cold grave, of the terror of the infinite Nothing. . . . Fear of death is strange to the child, therefore it plays with the horrible word. . . . Being dead means for the child, which has been spared the scenes of suffering previous to dying, the same as 'being gone,' not disturbing the survivors any more. The child does not distinguish the manner and means by which this absence is brought about, whether by traveling, estrangement or death. . . . If, then, the

⁴⁰ Freud, *l. c.*, p. 219.

child has motives for wishing the absence of another child, every restraint is lacking which would prevent it from clothing this wish in the form that the child may die."⁴¹ It may be conjectured, if we apply this to Shakespeare, that also this greatest of all dramatists repeatedly during his childhood wished his father dead and that this appeared in consciousness agitating him afresh at the actual decease of the father and impelled him to those dramas which had the father murder as their theme. Moreover the father's calling, for he was not only a tanner but also a butcher, who stuck animals with a knife, may have influenced the form of his death wishes as well as of their later reappearances in the great dramas.

The evil thoughts against the father in the child psyche by no means exclude the fact that at the same time there are present with them tender impulses, feelings of warmest love. This is indeed the rule according to all experience and can be proved also with Shakespeare. This other side of his childish impulse leads for example to the powerful ambition which we find as a chief characteristic of Macbeth and Lady Macbeth, as in truth of the poet himself. We know that when the latter was a boy his father became bankrupt. He had not only lost everything which he himself possessed, his wife's dowry and his position as alderman, but was also so deeply in debt at this time that he had to guard himself against arrest. Once more I let Brandes express it: "The object of Shakespeare's desire was not in the first place either the calling of a poet or fame as an actor, but wealth and that chiefly as a means for social advance. He took very much to heart his father's decline in material fortune and official respect. He held passionately to the purpose from his youth up to reestablish the name and the position of his family. . . . His father had not dared to go along the streets, fearing to be arrested for debt. He himself as a young man had been whipped at the command of the landowner and thrown into jail. The small town which had been the witness of these humiliations should be witness of the restoration of his honor. Where he had been spoken of as the actor and playwright of doubtful fame, there would he be seen again as the honored possessor of house and land. There and elsewhere should the people, who had counted him among the proletariat, learn to know him as a gentleman, that is as a member of the lesser nobility. . . . In the year 1596 his father, apparently at his instigation and with his support, entered a petition at Heralds College for the bestowal of a coat of arms. The grant-

⁴¹ Freud, *l. c.*, pp. 215, 216.

ing of the coat of arms signified the ceremonial entry into the gentry." The ambition of the small child is to become as great as the father, and so later that of the man is to exalt the father himself, to make him king. One sees how close and how very personal the theme of ambition was to Shakespeare.

Before I go on to analyze further what the poet has woven into his treatment of "Macbeth" from his own purely personal experience, we must first consider a technical factor which is common to all dramatists. It has been discovered that Shakespeare projected his own complexes into his tragedies, complexes which are in no way simple, but which show, for example, close to the hatred even as great a love as well as other contrary elements. He is fond of separating his dramatic projection into two personalities wherever his feeling is an ambivalent one, these two forms standing in contrast to one another. He splits his ego into two persons, each of which corresponds to only one single emotional impulse. That is a discovery which of course was not made for the first time by psychoanalysis. Minor, for instance, writes in his book on Schiller: "Only in conjunction with Carlos does Posa represent Schiller's whole nature, the wild passion of the one is the expression of the sensual side, the noble exaltation of the other the stoical side of his nature. . . . Schiller has not drawn this figure from external nature; it has not come to him from without but he has taken it deep from his inner being." Otto Ludwig expresses himself similarly: "Goethe often separates a man into two poetic forms, Faust-Mephisto, Clavigo-Carlos."

It is plainly to be seen, if we apply our recognition of this fact to Shakespeare, that he has projected his ego affect into Macbeth as well as his wife, which gives numerous advantages. So far we have considered Lady Macbeth merely as a complete dramatic character, which she is first of all. Besides this nevertheless she surely corresponds to a splitting of Shakespeare's affect, for the poet incorporates in her his instincts for ruthless ambition. He has worked over the character already given her by the Chronicle for his own exculpation. It was stated previously that Macbeth in the first two acts is by no means the bloodthirsty tyrant of Holinshed and really stands far behind his wife in ambition. It is as if our poet, who plainly stands behind his hero, wished thereby to say, I am not capable of a father murder and would surely have put it off or not have accomplished it at all, if I had not been compelled by a woman's influence. Macbeth will go no further in the affair in spite of all

favorable outward circumstances, but it is Lady Macbeth who forces the deed to completion. The final cause of every father hatred is rivalry in regard to the mother and so it was she, represented by Lady Macbeth, who in his phantasy would have urged the infantile Shakespeare to put his father out of the way. Here branches out another path for the sleep walking. We have so far spoken only of the father who comes at night to the child, but now Lady Macbeth walking in her sleep, seems also to represent Shakespeare's mother, who with the candle in her hand convinces herself that her darling child is sleeping soundly.⁴²

It need not seem strange that I give a number of interpretations apparently so fundamentally different for one and the same thing, There is nothing on earth more complicated than psychical things, among which poetic creation belongs. Psychical phenomena are according to all experience never simply built up nor simply grounded but always brought together in manifold form. Whoever presses deeply into them discovers behind every psychic manifestation without exception an abundance of relationships and overdeterminations. We are accustomed in the natural sciences to simple motivation, on the one side cause, on the other effect. In the psychical life it is quite otherwise. Only a superficial psychology is satisfied with single causes. So manifold a chain of circumstances, those that lie near at hand and those more remotely connected, come into play in most, yes, apparently in all cases, that one scarcely has the right to assert that a psychic phenomenon has been completely explained. Dream analysis at once proves this. One can almost always rightfully take it for granted that several, indeed manifold interpretations are correct. It is best to think of a stratified structure. In the most superficial layer lies the most obvious explanation, in the second a somewhat more hidden one, and in yet deeper strata broader and more remote relationships and all have their part more or less in the manifested phenomenon. This latter is more or less well motivated.

⁴² Going back into Shakespeare's own life gives further illumination and foundation for Lady Macbeth's behavior in the sleep walking scene. The reader may already have secretly thought that those little tendernesses on the part of ordinary parents hardly enter into consideration in the case of a thane's daughter. It may be said in answer to this that Shakespeare often, as in the presentation of ancient scenes, put without scruple the environment of his own time in place of the historical setting. And according to the above he would be quite likely to utilize with Lady Macbeth recollections from the Stratford childhood.

We turn now back to Shakespeare and observe the great depression under which he labored just at the time when he created his greatest tragedies. Does it seem too presumptuous to conceive that one so shaken and dejected psychically should have slept badly and even possibly—we know so little of his life—walked in his sleep? The poet always hastened to repress⁴³ whatever personal revelations threatened to press through too plainly, as we know from many proofs. The poverty of motivation quite unusual with Shakespeare, just at the critical point of the sleep walking, seems to me to score for such a repression. We might perhaps say that the fact that the poet has introduced to such slight extent the wandering of Lady Macbeth, has given it so little connection with what went before, is due simply to this, that all sorts of most personal relationships were too much involved to allow him to be more explicit. See

⁴³ Otto Rank in his book, "Das Inzest-Motiv in Dichtung und Sage," furnishes a beautiful and convincing example of such repression: It comes from a second drama based on a king's murder, "Julius Cæsar." I quote from the author's words: "A heightened significance and at the same time an incontrovertible conclusiveness is given to our whole conception and interpretation of the son relationship of Brutus to Cæsar by the circumstance that in the historical source, which Shakespeare evidently used and which he followed almost word for word, namely in Plutarch, it is shown that Cæsar considered Brutus his illegitimate son. In this sense Cæsar's outcry, which has become a catch-word, may be understood, which he may have uttered again and again when he saw Brutus pressing upon his body with drawn sword, 'And you too my son Brutus?' With Shakespeare the wounded Cæsar merely calls out, 'Et tu Brute! Then fall, Cæsar!' Shakespeare has set aside this son relationship of Brutus to Cæsar, though doubtless known to the poet, in his working out of the traditional sources. Not only is there deep psychical ground for the modifications to which the poet subjects the historical and traditional circumstances and characters or the conceptions of his predecessor, but also for the omissions from the sources. These originate from the repressive tendency toward the exposure of impulses which work painfully and which are restrained as a result of the repression, and this was doubtless the case with Shakespeare in regard to his strongly affective father complex." Rank has in the same work demonstrated that this father complex runs through all of Shakespeare's dramatic work, from his first work, "Titus Andronicus," down to his very last tragedy. I cannot go into detail on this important point for my task here is merely to explain Lady Macbeth's sleep walking, but any one who is interested may find overwhelming abundance of evidence in Rank's book on incest (Chapter 6). It is not only that I have introduced Shakespeare's strong father complex here to make comprehensible Lady Macbeth's sleep walking, but his own chief complex stood affectively in the foreground, and was worked out, at the same time, as Macbeth.

how Lady Macbeth comforted Macbeth directly after the frightful deed, the king and father murder:

"Consider it not so deeply.

.
These deeds must not be thought
After these ways; so, it will make us mad."

This must have referred to Shakespeare as much as to his hero. Moreover the writing and sealing of the letter at the beginning of the sleep walking described by the lady in waiting seems as if Lady Macbeth had a secret, a confession to make—in the name of the poet. I think also at the end, when the everlasting brooding over her deed drives her to suicide, she dies as a substitute for her intellectual creator, for his own self punishment.⁴⁴

There remain yet only one or two points to be touched upon and explained. No discussion is needed for the fact that an outspoken sadistic nature in Lady Macbeth leads her to walk in her sleep, indeed, disposes her to it. We can easily understand also that this breaks forth just at the moment when her husband sets out, that is, translated into the infantile, when Macbeth, or in the deeper layer her own father, dies. It is much more necessary to explain why immediately after the deed she has no scruples in staining the chamberlains with Duncan's blood and takes the affair so lightly, while later she is never rid of the fear of the blood and is always striving in vain to wash her hands clean. Here it must be again recalled that Lady Macbeth on the one hand represents the actual wife of Macbeth, on the other hand the poet himself and in two epochs of his life; Shakespeare first in his unrestrained striving and then when he is brought low, shaken in his very depths by the death of his father. Murder phantasies toward his father came to him as a boy and then as a youth at the beginning of puberty, and yet at neither time was he ill. The more mature man however, borne down more heavily by life, met by the actual death of his father, broke down under the weight of things. This explains in the last analysis the change in the attitude of Lady Macbeth.

I do not know how far the reader is willing to follow me. Yet one thing I believe I have proved, that also in Lady Macbeth's sleep walking the erotic is not wanting nor the regression into the infantile.

⁴⁴ I also recall that it is in fact she who expresses Duncan's character as father, "Had he not so resembled my father. . . ."

CONCLUSION AND RESUMÉ

If now at the close of this book we bring together all our material, we may with certainty or with the highest probability speak of sleep walking and moon walking as follows:

1. Sleep walking under or without the influence of the moon represents a motor outbreak of the unconscious and serves, like the dream, the fulfilment of secret, forbidden wishes, first of the present, behind which however infantile wishes regularly hide. Both prove themselves in all the cases analyzed more or less completely as of a sexual erotic nature.

2. Also those wishes which present themselves without disguise are mostly of the same nature. The leading wish may be claimed to be that the sleep walker, male or female, would climb into bed with the loved object as in childhood, which both the folk and the poet well know. The love object need not belong necessarily to the present, it can much more likely be one of earliest childhood.

3. Not infrequently the sleep walker identifies himself with the beloved person, sometimes even puts on his clothes, linen or outer garments, or imitates his manner to the life.

4. Sleep walking can also have an infantile prototype, when the child pretends to be asleep in order that it may be able, without fear of punishment, to experience all sorts of forbidden things, that is of a sexual nature, because it cannot be held accountable for that which it does "unconsciously, in its sleep." The same motive of not being held accountable actuates the adult sleep walker, who will satisfy his sexual desires, yet without incurring guilt in so doing. The same cause works also psychically, when sleep walking occurs mostly in the very deepest sleep, even if organic causes are likewise responsible for it.

5. The motor outbreak during sleep, which drives one from rest in bed and results in sleep walking and wandering under the light of the moon, may be referred to this, that all sleep walkers exhibit a heightened muscular irritability and muscle erotic, the endogenous excitement of which can compensate for the giving up of the rest in bed. In accordance with this these phenomena are especially frequent in the offspring of alcoholics, epileptics, sadists and hysterics with preponderating involvement of the motor apparatus.

6. Sleep walking and moon walking are in themselves as little symptoms of hysteria as of epilepsy. Yet they are found frequently in conjunction with the former.

7. The influence of the moon in this moon affectivity is very little known, especially in its psychic overdetermination. Yet there is little doubt that the moon's light is reminiscent of the light in the hand of a beloved parent, who every night came in loving solicitude to assure himself or herself of the child's sleep. Nothing so promptly wakes the sleep walker as the calling of his name, which accords with his being spoken to as a child by the parent. Fixed gazing upon the planet also has probably an erotic coloring like the staring of the hypnotizer to secure hypnosis. Other psychic overdeterminations appear merely to fit individual cases. It is possible finally that there actually exists a special power of attraction in the moon, which may expressly force the moon walker out of his bed and entice him to longer walks, but on this point we have no scientific hypotheses.

8. Furthermore it seems possible that sleep walking and moon walking may be permanently cured through Freud's psychoanalytic method.

I know very well that this explanation which I give here, offers only the first beginning of an understanding. It will be the task of a future, which we hope is not too far distant, to comprehend fully these puzzling phenomena.

ABSTRACTS

IMAGO

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ABSTRACTED BY LOUISE BRINK, A.B.

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1. Dante's Unconscious Mental Life. Memories and Impressions from His Childhood. ALICE SPERBER.
2. The History of the Miner of Falun, especially by E. T. A. Hoffmann, Richard Wagner, and Hugo von Hofmannsthal. E. F. LORENZ.

1. *Dante's Unconscious Mental Life*.—This study is an attempt to supplement the knowledge of the poet obtained from external sources by that which can be learned psychoanalytically from his works. It is based upon the assumption that a man's fate in love is in part conditioned by childhood experiences. Dante's love to Beatrice is the first subject of investigation. He tells us in the Vita Nuova that he first saw her when he was at the end, she at the beginning of the ninth year. The passionate yet self-denying love which he felt for her continued beyond her death, which occurred when she was about twenty-five, and throughout his own life. Whether he relates trivial details concerning her or important events, his feeling toward her is that toward a perfect ideal, an angel in human form dispensing blessings upon all about her and before whom pride and anger disappear. Dante hides from her his adoration, his happiness consisting merely in honoring her. He seeks consolation upon her death at the hands of another woman but Beatrice's love conquers and he gives the promise of the honor he will do her in his later work, the Divine Comedy.

Sperber is not concerned with the question of the historical identity of Beatrice or the actual facts of her life. Her interest is rather in the hold that the thought of Beatrice had in Dante's soul and his lifelong desire to honor her. Dante's own criticism of expression of his later feeling toward the Vita Nuova, that he was ashamed of the book, quoted by Boccaccio, might be taken as the admission by so reserved a man as he was that he had revealed too much of himself in it, that he

had set before the world the dearest and tenderest feelings of his earlier days. On the other hand, the personal factor in the *Vita Nuova* is not underestimated if it is also accepted as a book in which truth and poetry are combined.

The Beatrice of this earlier work differs much from the one of the *Divine Comedy*. In the former she represents unusual gentleness, but in the *Divine Comedy* there is in her an unmistakable sternness. With harsh words she rouses the poet to repentance for his sinful life and for his past love to other women, that he may be worthy to look upon Paradise in her company. Furthermore the later Beatrice is constantly solicitous of him while the gentle Beatrice whom the poet loved in his youth rarely paid him any attention. The later Beatrice, learning of Dante's sins and conflicts and moved with pity, descends into hell to pray Virgil to lead the poet through hell and purgatory that he may be saved by witnessing the fearful punishments there given to sinners, and then she herself leads him purified through Paradise so that he may know the eternal blessedness and reward of the righteous. Both she and Virgil occupy the place of instructors to Dante, teaching him in scholastic manner of things earthly and above the earth. Many of the gentle characteristics of the earlier Beatrice are also apparent here.

And yet there is a great change in the position of Beatrice in the poet's phantasy. Dante in the *Divine Comedy* reaches the place in his journey where the pagan Virgil must leave him, and here Beatrice appears sent down from heaven to lead him further. Dante bursts into tears at Virgil's departure and Beatrice reproves him with sternness and with majesty. The same characteristics in her attitude toward the poet he represents elsewhere also as well as the tenderness of a mother. When they together await the triumphant host of Christ she shields him as a bird its nest. Michele Scherillo has shown that Dante has here created a testimonial to his mother, and doubtless he has in the character here given to Beatrice commemorated the qualities of sternness and austerity and the instructor's tendency which belonged to the mother authority.

The poet's love was full of pain and deprivation, had in a sense compromised with fate, a characteristic of the unsuccessful lover. Then by the law of regression he dreams of himself as back in the youthful days and unites the picture of the mother with that of the loved object. A number of questions at once present themselves as to whether the pictures thus given of Dante's mother refer actually to the mother Bella, who died early; whether there is any memorial in the lines to his father which psychoanalysis may discover; and whether there is reference to Lapa Ciuliffi, who became his stepmother when he was thirteen. Also is there contained in the *Vita Nuova* some of the change in attitude toward Beatrice which is manifest in the later work? The impression breaks through Dante's endeavor to picture his pain over the reproof of the

beloved that he at the same time experienced a certain satisfaction in being humiliated by Beatrice. The scene is spread through two cantos, in which she chides him severely so that the angels comfort him with sweet songs. Beatrice continues to picture to the heavenly hosts his sins, insisting that the punishment must be equally severe. He had forgotten her for other women so soon as she had left the earthly sphere where she had formerly been his guiding star.

I stood, as children silent and ashamed
Stand, listening, with their eyes upon the earth,
Acknowledging their fault and self-condemned.

So intense is his shame that the poet has represented himself as unable to look upon Beatrice until he has been purged in the waters of Lethe. This manifests the masochistic tendency which delights to humble itself toward the beloved person. Already in the *Vita Nuova* he relates how Beatrice had denied him greeting on account of some gossip. After describing his griefs and despair he adds: "And with the words 'Oh love, help thy true one,' I fell asleep like a child who has been beaten and falls asleep weeping." He tells also in the *Vita Nuova* of his repeated brooding and phantasies concerning the death of his beloved, due probably to his early experience with the death of his mother. But they have a fascination which psychoanalysis shows lies even deeper than this in the tendency of such an interest to invade poetry. In a vision he sees Beatrice dead and among the angels and carried in the arms of Amore, who gives her Dante's glowing heart to eat.

Psychoanalysis has revealed that beside the masochistic feelings aroused in the child by the restraint exercised by parents or their substitutes, there are also feelings and thoughts of revenge and death from the disillusionment such restraining and repression have caused. Though these are in the unconscious they appear in the form of dreams or visionary states and they repeat themselves in later life when the coldness of the loved object gives occasion. Thus the reactions to the mother, his first instructress, whom he represents as stern, are carried over to his guide whom he has later chosen. These phantasies of death can only appear however as apprehensions of death, a care for the loved one. The anxiety is also a punishment for the childish vengeful thoughts. Very important in the poet's thought and conviction are also the painfully sweet thoughts likewise associated with the death phantasies, accentuated by his Christian belief that he would meet Beatrice again in heaven before God's throne, as the child is taught he will meet his mother there if he has been good and obedient. Dante shows the same process of exaltation of woman even in an age when her position was vastly inferior, because of the importance to the child of the mother love, which is revealed in other literary productions of that period.

A characteristic detail of importance in psychoanalytic research is Dante's use of the number nine. He first sees Beatrice when she is at the beginning of her ninth year when he has nearly completed his ninth year. Her first greeting to him occurred in her eighteenth year at the ninth hour, so that his visions of her often take place about this time. Her death takes place, according to Dante, on the ninth day of the month and according to the Syrian reckoning in the ninth month of the year. Moreover the year was that according to Christian reckoning in which the completed number of the years of our Lord had been multiplied nine times. Dante explains the association of this number with her on the Ptolemaic and Christian theory that there are nine heavens which exercise an influence upon earth and at her birth all these nine heavens stood above at her service. Dante further says that this number was she herself figuratively in a parable, which he explains by saying that three is the root of nine because it gives nine when multiplied by itself alone. If therefore three can produce nine from itself alone, and He who is the source of wonder in Himself is three in one, Father, Son and Holy Ghost, then that lady was attended by the number nine because she is a nine, that is a wonder, whose root is alone the wonderful Trinity. Sperber explains this symbolic use of the number on the part of the poet by the unconscious association of the number nine with the nine months of pregnancy, which lies behind Dante's conscious and secondary form of interpretation. His phrase "She was a Nine" means she appears to me as the woman who was pregnant with me. Dante's infantile attitude toward Beatrice appears in both the *Divine Comedy* and, though in a lesser degree, in the *Vita Nuova*. In the earlier work, however, the poet has not represented Beatrice individually enough to determine the childhood attitude toward the mother. His ideas of her may have been influenced through the stepmother and through experience with other women who more or less took her place in his childhood, servants, kind friends and the like.

Only once is the mother directly mentioned in Dante's works. He meets Filippo Argenti among the tortured, an enemy of Dante and notoriously of violent temper, and prevents him from obtaining relief from his agonies. Thereupon Virgil embraces Dante and praises the mother who conceived him. The writer thinks that Virgil's form of response at just this juncture testifies that the poet considered his proud, unbending disposition, averse to every compromise, as an inheritance from his mother. The poet's picturing of Beatrice seems to support this. She appears to Dante harsh "as the mother to the son" and does not easily forgive the sinner. The angels comfort him, but she, more severe than they, insists upon the punishment which he has deserved for his wrong doing. Perhaps Dante also had seen in his mother a woman of proud mien and invincible love of justice who could only with difficulty forget a wrong or an injury—and believed that his desire for revenge

was inherited from her, as is the case with other men as strong in love or in anger as he was. The inner loyalty to truth, which Dante so markedly possessed, would be one of the virtues he would attribute to his mother ideal and he makes Beatrice extol such virtue:

Take then no vow at random: ta'en, with faith
 Preserve it; . . .
 . . . Be ye more staid,
 O Christians! not like feather, by each wind
 Removable; nor think to cleanse yourselves
 In every water. . . .
 . . . Be not, as the lamb,
 That, fickle wanton, leaves its mother's milk,
 To dally with itself in idle play. Par. Can. V.

And here again the infantile feeling toward the mother seems to thrust itself through.

Dante attributes to Beatrice certain characteristics which are ordinarily denied to women when, as she stands upon the mystic wagon, he compares her to a man, even an admiral commanding his men with energy. Psychoanalysis would believe that when we here find characteristics so emphasized contrary to convention we deal with attributes preserved by phantasy from the earliest childhood. Have we here the child's picture of the mother managing her household with masculine energy?

In contrast to this stern attitude stands the gentle Matilda through whose ministrations Dante receives the cleansing baptism in the Lethean stream and again the renewing bath in the waters of Eunoe, which makes his good deeds live again in his memory. Here we have an analogy to the birth phantasy which appears in so many sagas and tales and in so many dreams. The tender characteristics attributed to Matilda may have also been remembered from the same mother or from some later surrogate of her or they may have lived as wish only in the child's phantasy. Dante gives expression to the double attitude of the child to the parent, which is so important in the development of the child. It does not alter the psychological fact that Matilda may have been an actual historical person and that she may have represented some other woman who played a mother's rôle beside the real mother or step-mother. Or she may only stand for the other of the two sides of the same nature. Possibly she represents the Beatrice of the Vita Nuova and so both the earthly and the heavenly paradise are expressed symbolically in the beloved.

Sperber finds also in the dreams and visions which Dante relates in his work, although but few associations and few facts of his life are available for aids in interpretation. She chooses for study a dream from the Divine Comedy. Dante spends the night with Virgil and the poet

Sordello in the valley where the great ones of the earth who have repented only at the last hour must wait until they are admitted to expiation in Purgatory. Illuminating grace in the form of Lucia had come while the poet slept, and carried him on his journey, thus speeding him over some of the difficulties of the way, which he thus in part escapes. On waking where she had again laid him down, Dante relates this dream to Virgil:

Then, in a vision, did I seem to view
 A golden-feather'd eagle in the sky,
 With open wings, and hovering for descent;
 And I was in that place, methought, from whence
 Young Ganymede, from his associates 'reft,
 Was snatch'd aloft to the high consistory.
 "Perhaps," thought I within me, "there alone
 He strikes his quarry, and elsewhere disdains
 To pounce upon the prey." Therewith, it seem'd,
 A little wheeling in his æry tour,
 Terrible as the lightning, rush'd he down,
 And snatch'd me upward even to the fire.
 There both, I thought, the eagle and myself
 Did burn; and so intense the imagined flames,
 That needs my sleep was broken off. As erst
 Achilles shook himself, and round him roll'd
 His waken'd eyeballs, wondering where he was,
 When as his mother had from Chiron fled
 To Scyros, with him sleeping in her arms;

 E'en thus I shook me, soon as from my face
 The slumber parted, turning deadly pale,
 Like one ice-struck with dread.

Sperber turns from Dante's own allegorical interpretation of the dream to the deeper psychoanalytical consideration of it. This pertains to the latent thoughts which, she reminds us, are found hidden even from the dreamer himself and which, according to Freud, represent wishes denied by reality and under repression, of an infantile and in the widest sense of a sexual nature. There is no concealment here of the fact that Dante himself is the subject of the dream. The poet chooses for comparison the youthful Ganymede and on awaking compared himself to Achilles. Ganymede's mother was of more than human rank, a nymph, and Achilles' mother was a goddess. These heroes are also renowned for their beauty, a plain fulfilment again of a wish probably out of the poet's child life, an ordinary child wish strengthened in Dante's soul with its thirst for beauty and its striving for harmony. He would also have the usual child's wish to outshine another, in his case the sister of whom he speaks in the *Vita Nuova* as "she who was related to me

through the closest ties of blood" and who sat weeping at his bedside with him as he mourned Beatrice's death. He speaks of her elsewhere as "a young compassionate woman, richly adorned with human graces" and with him when he thus longed for death himself.

In regard to the symbolism of the dream, Dante himself identifies the eagle with Lucia, the spokesman for Beatrice, but his comparison of Lucia also with Thetis, who carried Achilles in her arms as Lucia had borne Dante in his sleep, shows that Lucia is also the symbol of the mother love. According to Freud this is symbolized also by Leonardo da Vinci as a bird of prey. Dante elsewhere uses the eagle as the symbol of worldly power, which would also be fitting as a sign of imposing maternal authority which he so often expresses. He further places Beatrice even above an eagle because she is able to look into the sun, a power which is likewise through her imparted to Dante. (Par. Canto I.) St. Augustine has said that any young eagle which could look steadily into the sun is recognized as the son of the eagle but the eaglet the eyes of which tremble is dropped from the claws, a passage which Dante probably knew. The eagle may also be a symbol of the highest father authority as that of God, and the unconscious idea association would be "God-Zeus snatches away Dante-Ganymede." The poet's representation of the woman in the eagle's form expresses the wish that his mother would return from heaven to take her son to himself. Moreover Achilles met with an early death and was carried by his mother to an island in the Black Sea which has been called the Isle of the Blessed, a tradition which may have influenced Dante's thought. The eagle carries Dante as far up as to the fire, where he is wakened by the intensity of the flames, the fire being a frequent dream symbolism for sexual desire. That this should be directed toward the mother is also common enough but this forbidden wish also forms naturally the waking point of the dream, at the intervention of the censor.

There both, I thought, the eagle and myself
Did burn; and so intense the imaged flames,
That needs my sleep was broken off.

The seizure of Ganymede by Zeus has in a high degree a homosexual character and Achilles also is famed for his homosexual tendencies. The erotic element in his relations to Troilus were noted by a commentator upon the Eneid in the fourth century and Statius, another writer held in honor by Dante, also makes reference to this characteristic of Achilles. The dream may admit such an element into it along with those already found, just as the homosexual element exists to some extent in every life. One occasion for its stronger development in a life is the presence in the mother of a greater masculine character which will dispose the adult male later to respond sexually to those objects who pos-

sess these characteristics once known in the mother. Dante's comparison of Beatrice with an admiral as well as his devotion to Virgil show that these homosexual tendencies were strongly developed in him.

Then towards Virgil I
Turn'd me to leftward; panting, like a babe,
That flees for refuge to his mother's breast.
Purg. Cant. XXX.

And again

Suddenly my guide
Caught me, even as a mother that from sleep
Is by the noise aroused, and near her sees
The climbing fires, who snatches up her babe
And flies ne'er pausing.

Virgil is moreover the ideal picture of the father and teacher and also tenderly caring for his ward, "Carrying me in his bosom, as his child, Not a companion." He comforts Dante when the courage of the latter is gone, teaches him, scolds him sometimes and forgives him when he is penitent. The reason given, that Virgil is a pagan, could not have been sufficient to make his banishment necessary, as soon as Beatrice appears, even from the baptism ceremony through which Dante is to pass. Dante must remove from his presence this image of his father, who is the rival of his love, as soon as the mother object of his love appears. His grief at the parting merely reveals the ambivalent attitude of the son to the father. So far as may be known Dante's actual father was not such as to inspire feelings of great respect but dreams have taught us how in the unconscious we endow fathers and mothers with the noble qualities of kings and queens. So Dante's nobleness of soul may have created for him such a father picture as this. Moreover the actual father memories would have been influenced by many factors, perhaps through his friend Brunetto Latini, "the dear, benign, paternal image." (Hell XV.) Moreover the weakness, which it would seem was a characteristic of the real father, may have appeared to Dante as gentleness. Virgil does also manifest traits of sternness and harshness, like those attributed to Beatrice, which have been variously explained. Yet the fact remains, the writer says, that Dante represents the mother ideal in masculine images and comparisons and feels toward Virgil as a child toward its mother. He may also have been influenced partly unconsciously by Virgil's reference to homosexuality in the fifth Eclogue. Dante's attitude toward these parent representations would mean that in his early childhood he had probably received impressions from his father of a feminine character and from his mother and perhaps his stepmother of a masculine character.

At any rate he was probably taught of the severe punishments of the wicked and the rewards of the good. The strongly sadistic interest

of children in punishment, evident, for example, when they are playing school with one another, seems to have been strongly developed with Dante. Probably, as Sperber suggests, the ability to utilize this impulse in his immortal creation saved Dante from being one of the most violent of men. Instead he has represented with the greatest minuteness the most torturing punishments of the damned. There is the opposite masochistic trait also of extracting pleasure from his own suffering in the presence of Beatrice. This is associated with the sadistic impulse.

Attention is called in conclusion to the great significance which the parent complex had upon Dante's mental and artistic development. His life and his work show a composite of bold insubordination and submissive obedience, of marvelous original thinking and slavish following of authority. He uttered his invectives against the papacy and yet was a most loyal son of the church. He had the power to touch all hearts with his poetry and yet remained bound to a cold scholastic formalism. He boldly discussed scientific problems as a pioneer in his own language instead of Latin and took up most intelligently the difficult question of the Italian literary language and yet maintained a dependence upon the authority of Aristotle and the Bible. Petrarch, whose relationship to his father was not an amicable one, had dared to defy the authority of Aristotle as the ultimate word for science. Dante however still showed his reliance upon the father, exemplified in his attitude toward authority. Dante says in the *Vita Nuova* that there is no close friendship like that which binds a good child to his father. Perhaps the conflict in Dante's mind between his reverence for his father's authority and the recognition of his father's inferior character may have determined, through a vacillation between faith and doubt, recognition and rejection, the conflict between the intellectual flights of the bold thinker and his submission to traditional authority. This faith in authority and his piety had probably also as their root the child's longing to be reunited with the mother he had lost. The church stood to this large-minded, proud man as the guardian of this principle of authority which promised him healing for his childhood's pain. Doubtless the early loss of his mother determined in part his poetic production. His childhood longing for her directed his dreams to the other world and led him to impart these phantasies to other men and, as Sperber says, "if a glorious fate was accorded Beatrice because Dante resolved to tell of her what was never yet told of another, yet she shares this honor with Madonna Bella, for she also has become exalted beyond all the women of earth."

2. *The History of the Miner of Falun*.—Lorenz bases his psychological study upon a theme evidently because of its psychical significance drawn from an actual strange occurrence, but which has made an appeal to a number of writers. In an excavation in a copper mine at Falun, Sweden, in December, 1719, there came to light the body of a man in a striking state of preservation. His features were recognized by another

miner who remembered the name of the unfortunate man, his place of residence and in whose employ he had been. The miner recalled that this man had gone alone into the mine in the fall of 1670, had afterward been missed and it was believed that he had lost his life through the caving in of the earth. Two other miners added their weight to this testimony. Then appeared an old woman to whom this unfortunate man had been engaged and begged for his body. Others also came forward and attested to his identity. Such is the story as preserved in a certain Upsala publication and in other sources, one of which recounts the contention between the woman and the medical faculty, which finally ended with her yielding the body to them for a consideration in money. G. H. v. Schubert has also discussed the affair in his "Ansichten von der Nachtseite der Naturwissenschaft" ("Views from the Night Side of Natural Science"). He comments on the preservation of the human body in copperas and gypsum solution and dwells upon the touching recognition by the faithful loved one. The body is here thought of as completely preserved and the number of people to recognize it is reduced to one. J. P. Hebel in 1810 was the first in his story "Unverhofftes Wiedersehen" ("Unhoped for Reunion") to enlarge imaginatively upon the man's former history. He pictures the unfortunate man as giving his bride, on parting with her shortly before the wedding, a neck cloth to be hemmed. It is only the further elaboration of the previous history of the man which is of interest for Lorenz's study, therefore he passes over other use of the story made by certain writers. A number of these have occupied themselves with the theme of the discovery and recognition of the body.

Achim von Arnim introduced a new and very important motive in his poem entitled "Des Bergmanns ewige Jugend" ("The Miner's Eternal Youth"). He relates the discovery by a happy, light-hearted youth of a mountain queen, whose love and riches he wins, but when he engages himself to an earthly maiden the doors to her realm are closed to him. Attempting to find the way thither without the help and light from the queen he falls into the depths—he had first approached the secret under world through a spring—and dies. Then, with sighs for his lost beauty, she lays him in a grave of gold to preserve him from decay, the last sad rite of love. While this poem continues the story of his rediscovery and recognition by his bride after fifty years, its interest for Lorenz lies in the fact that it attributes a motive to his imprisonment in the earth, namely, that he was punished for being untrue to some power dwelling within the mountain.

E. T. A. Hoffmann followed this treatment of the theme in his story "Die Bergwerke zu Falun" ("The Mine at Falun"). Elis Froebom returns from following the sea to find his mother dead. Cast down and separating himself from all his companions he is accosted by an old miner, Tortern, who prevails upon him to join himself to this work of

mining. Elis at first is repelled by the thought of a life underground but is won by the glowing picture which the old miner paints of the enchanted beauty of the underground world. The sense of enchantment seizes Elis as he listens. "And yet it was again as if the old man had unlocked for him a new unknown world, in which he belonged, and as if all the charm of this world had come to him in his earliest boyhood in strange and mysterious anticipation." In Falun he attends a party at the house of the alderman Pehrson Dahlsjoe, whose daughter Ulla appears to him to be the form he saw in a dream reaching to him a saving hand. This dream had occurred the night after his talk with the miner and was filled both with longing and with horror. After this he lives a happy life, sustained in his work as a miner by the thought of the maiden above ground whom he loves, when the old man appears to him one day warning him threateningly against this love. Elis suffers during his distraction a hallucination in which he believes himself embraced by the queen of the mountain. Later he is released from an anxiety about his earthly bride who had been represented as destined for another, but in the midst of his happiness he is overcome by an indescribable fear that one of the mountain people might appear suddenly and astonish the maiden's father. He tried to tell Ulla, who urged him to explain the cause of his anxiety, about the vision he had had, but some mysterious power closed his mouth and he seemed to see the countenance of the queen, hear her name, and everything seemed turned to stone. The glory he had seen below seemed to him now a hell of torture. His friends kept him for a while above ground while Ulla's love drove away these tortures. But as soon as he descended once more into the mine the glories of the underworld were again before him. He seemed to lead a divided existence, half of him with Ulla, but his better, his real self seemed to be in the center of the earth. His mind was confused, his speech stumbled, bringing in the wonders of that world below and his phantasies began sorely to confuse themselves with his work. On the morning of the wedding, which Ulla's father hoped would prove the cure for the young man's condition, he appeared at his bride's door pale as death and told her that he was going to fetch a wonderful treasure for a bridal gift. He could not be prevailed upon not to go and while the wedding guests waited vainly for his return there came the news of a fearful caving-in in that part of the mines where Elis worked. The rest of Hoffmann's tale, of the rediscovery of the unfortunate man's body, offers nothing not already told, except that Ulla receives the assurance from the old man that she will see him again.

It has been shown that Hoffmann's story was preceded by Novalis' use of the same material with the motive of the divided love between the bride and the treasures of the deep. It is Hoffmann however who creates the pathological element. There is present an intense curiosity and desire for "a nearer acquaintance with our secret existence," an erotic

enjoyment of the objects of nature, and a delight in the satisfying of curiosity in the mazes and passages of the mines. Novalis, in his tale of "Hyacinth und Rosenblüte" relates the story of this youth who was inspired by an old man, who tells him of strange lands and unknown regions and takes him into deep underground shafts. He gives the young man a small book which no one can read. After his departure Hyacinth becomes moody and self-absorbed and excites Rosenblüte's pity. Then he comes to his parents, bids them farewell, leaves a greeting for Rosenblütchen and says that he must depart at the advice of an old woman of the wood, who had thrown the book into the fire and told him how he must become sound again. He does not know where he is going, but it is to seek again peace and love "where the mother of things dwells, the veiled maiden." He wanders far until he comes to the sacred abode of Isis. There he sleeps and in a dream passes through wonderful rooms whose splendor had a strange familiarity and yet with a glory he had never seen. At last he stands before the divine maiden. He lifts the shining veil—and Rosenblütchen falls into his arms. A long and happy life follows Hyacinth's restoration as the result of the advice of the wonderful old woman and the fire which burned his book.

While this tale may be explained as inspired by nature philosophy, still it has also concrete psychological features. There seems to have existed in Hyacinth a strong desire to know, to brood over the various objects of nature, which manifests itself finally in the longing to look upon the mother of all things. This desire is originally directed in childhood upon the chief object of the child's life, the mother. But as in the life of Hyacinth it may be healthfully turned out upon the various objects and interests of the world. It may have been the occasion of his love for Rosenblüte which served to turn this interest back into the childhood sources and thus into regression and he became ill. This new love may have awakened an antagonism to the old forgotten impulses so that his love withdrew from its new object back into its old channels. This sends him forth restlessly upon the pathway of investigation to explore the secrets of nature. He tears himself from the actual mother but seeks rather the mother ideal of childhood, the all-knowing mother of things. Then by overcoming the ghostly powers which seek to draw his soul backwards, he obtains that which is rightfully his and his true bride, Rosenblütchen, sinks into his arms. "He made himself free," Lorenz says, "because he traversed again the way which his love had taken up to this time, approached the mother image and demanded from it that it should give back the organ of his soul which had always lain bound in the mother's chains." Hyacinth is Novalis himself. The death of Sophie, his betrothed, was followed by the loss of his office and his removal to Freiberg, where he became skilled in a knowledge of mines and mining under the leadership of the famous geologist Werner. The songs of the miners in his "Heinrich von Ofterdingen," reveal his acquaint-

ance with this occupation. His grief for Sophie meanwhile made a poet of him. He found further consolation however in the daughter of one of the mining officials and became engaged to her. Like Hyacinth he first withdrew into the world of thought and then found his second love. The history of the old miner in "Heinrich von Ofterdingen" makes use of the same motive, developing the tale still further.

These motives in Novalis seem to have influenced Hoffmann in his treatment of the subject. He has however added a new element. He makes the neurotic outbreak of his hero follow upon his mother's death, bringing thus the mother complex suggested in Novalis's story more definitely into play. It is probable also that Hoffmann was influenced by the life of his friend Fouqué, who developed a neurosis at the death of his mother when he was eleven years old. Fouqué has himself described the course of his illness and probably also imparted facts of his earlier life to Hoffmann during their acquaintance. Fouqué experienced a speedy cure. Hoffmann's hero however remains fixed upon his mother. He deserts his seafaring life to come back to her but when he finds her dead falls ill, failing to find satisfaction for his infantile needs. Here the writer has furnished the phantasies and dreams which reveal the substitute for his unsatisfied wishes. The old man who urges upon him to become a miner has his prototype in Novalis's old man and embodies a wish on the part of Elis which is consciously striven against at the beginning but later more and more yielded to. This double attitude toward his wish remains with him and influences his dream life.

After a conversation with the old man he dreams a dream which represents his life, first his wanderings upon the sea. The sea upon which he finds himself changes to the subterranean depths full of splendors and of stone and mineral, flowers which grow from a transparent floor through which he can see their roots springing from the hearts of beautiful maidens beneath. At sight of these, the sound of their laughter and the fresh upspringing of the flowers his heart is filled with indescribable pain and pleasure. As he calls out and attempts to throw himself down to them the hard floor gives way to a shimmering ether and he hears the voice of the old man speaking to him, whom he saw near him taking the form of a giant poured from the glowing metal. Before he can yield to fear a blinding flash of light arises and the face of a mighty woman, whom the old man names as the queen. "A soft voice called his name is if in inconsolable woe. It was the voice of his mother. He believed he saw her form above at the fissure. But it was a lovely young woman who stretched her hand down deep into the vault and called his name." He begs to be carried to the upper world but is urged by the old man to be true to the queen. As he looks upon her face he feels himself melting into the shining stone. He screams and awakes with the bliss and the terror of the dream still echoing within him. This form which calls him is Ulla, the girl whom he loves and who brings

him to the world of day. Yet it is also his mother's voice with which she calls him. It is the mother the longing for whom took him into the subterranean world, she who wears the veil woven of childish phantasy, the mountain queen whom he sees with blissful fear. She is also the wonderful space, the fruitful source of the wonderful plants, from which his own life has sprung in the same manner. The dream expresses the wish for a regression to the condition before birth through the common dream symbol of the cave or the subterranean world for the mother's body. His consciousness however shrinks from these wishes of the unconscious and so he fears at first the life of the miner and delays to enter it.

This vacillation between consciousness and the unconscious is well illustrated after his waking from the dream. He rushes first to a scene of merry-making but soon perceives that he cannot join the revellers, that strange wishes and apprehensions fill his soul. He grieves for his mother, then wants to meet a girl who was friendly to him the day before but fears that if he did all would be over with the old miner, of whom for some reason he is afraid. Yet he wants to hear from him more of the wonders of the mountain palace. The mother denotes what he has lost, the girl the possibility of transference, the miner, Elis himself in a neurotic fixation. The mingling of these forms has therefore a deep foundation. The struggle which ensues attaches itself to Elis' relation to Ulla and ends in a victory of the powers of darkness. After a period in which he has enjoyed Ulla's love and her father's kindness the unconscious appears in the person of the old man and informs him that he must belong exclusively to the subterranean world. He actually discovers that another is wooing Ulla, whose love he had hesitated to claim. He has thus failed to escape the inner world through her. So he hastens to the mountain and calls for the old man. He flees into the kingdom of phantasy, this time through hallucination. More and more wonderful grows this inner world as he passes along through its splendors until he reaches the queen herself, who clasps him to her breast. While he is now given completely over to phantasy, Ulla and her father themselves come to his rescue, bringing the protest of reality. They explain the groundlessness of his fears for Ulla's love. But he is still bound to the queen, uncertain whether Ulla is his highest choice. Suggestion employed by Ulla and her father fail to bring him to health. As soon as he is away from them and once more in the mountain the hallucinations return and he seems to be again in the arms of the queen. He makes another attempt before the wedding to escape the phantasies. But just before the ceremony which would bind him finally to the upper world, the infantile and incestuous fixation of the libido violently asserts its power. He is led by a delusion of a wonderful stone hidden in the depths of the earth, which he must obtain for his bride. He leaves her, disappearing forever. The stone which he goes to seek he describes in lan-

guage which portrays its splendor and its meaning as a possible union of his divided desire, his effort to bring it to his bride being his last attempt to reconcile within himself the longing for the mother and the desire for Ulla. He pictures to Ulla before his departure the vision which they will have in the stone of their "inner growth together with the wonderful branches (seen in his first dream) which spring from the heart of the queen in the center of the earth."

Richard Wagner sketched an opera, which was never completed as such, upon the same theme, basing it upon Hoffmann's story, but with two important changes. He altered the story of the hero's wooing more in a manner significant of the author of the *Flying Dutchman*. Wagner introduces a seaman, an old comrade of Elis. Elis relates to him how he was at work in the mine thinking of his loved one when an old miner appeared and reproached him for turning his attention thus from his work. He told him that he must cast all such thought from his mind if he would look upon the true wonders of the depths and see the queen herself. His friend advises him to go back to the sea. He himself wants to woo a wife and Elis may do the same and he will share his goods with Elis if he has not enough of his own. Then Ulla appears and the friend, not knowing that she is the loved one, proposes that they test her to see if she would follow a sailor, that they may hope other girls would do the same. None of them quite understand the other's intention, but Ulla answers readily to the friend's question, "Oh, with love in the heart one would follow anywhere." Each one of the men takes Ulla's answer to himself. The friend makes suit to Ulla, which her father approves and Elis in despair plunges into the mine. Wagner has left out the rediscovery of the body of the unfortunate man, which Hoffmann had made only an appendage, since it provided the historical nucleus of the story. This would have spoiled the dramatic unity for Wagner. It would also have necessitated making Ulla the chief personage in the story, which neither poet wanted to do. The history of Elis has been thus presented as the history of a neurosis and the copper mine of Falun as a symbol of the unconscious but the rediscovery of the body has still another motive both dramatically and psychologically.

The first motive, as complete in itself, has been so handled by a follower of Hoffmann, Hugo von Holmannsthal, a writer who has repeatedly manifested his ability to draw upon the unconscious content and reconstruct it in an artistic creation in conscious form. Lorenz therefore looks to his handling of the theme for clearer understanding and conviction in regard to the deeper motives of the story. Unfortunately Hofmannsthal has published only a small portion of the drama, as an introduction. The latter contains the story up to Elis' departure to Falun, but the sketch of the entire drama contains his misfortune, the cause of his sadness, his position toward his comrades, the appearance of the girl, the old man's advice to become a miner and the vision of the

subterranean kingdom, just as in Hoffmann. Psychoanalytically there are some important deviations. Hofmannsthal develops the hero's relation to the girl of the street in its correspondence to the outbreak of his neurosis and to the infantile fixation upon the mother, further into a complete sexual rejection. He makes her also a girl whom the hero has loved as a child and who has since been led astray into her present life and this in part accounts for Elis' change of feeling. Elis' father is introduced into his phantasy.

Understand me, to be my father's son,
That was no child's play. He was not hard,
But always he would go about in still despair.
Deep were his thoughts. He lived alone in fear.
He had a vision shortly before he died,
And knew three days before that death would come,
And so he went in silence, this man grown old.

At once there came such longing over me,
But not for him, 'twas only for my mother!
And all at once it came to me,
He had entrusted her to me.
Such charge they give, who pass below.

This longing seared all others from my soul
This single one in darkness all the rest devoured.

The father's death releases the wishes that have been hidden in Elis, wishes which had led him to identify himself with his father and to wish to be like him, but the sexual wishes seem so far repressed that the father himself, as it seems, can entrust the mother to him.

This writer allows the symbolism of the subterranean world to creep into the hero's conscious speech in significant fashion. Hoffmann makes the old man use the figure of a mole digging in the earth. The later poet makes Elis liken himself to a mole after a comrade has called him that because of his moping expression.

That's true enough; you are correct.

It would be well for me, for me if I could bore
My way into the earth. And pleased I'd be
If I could creep back to the mother's womb.

Elis, deserted by the girl and his companions, yields to an ecstatic hallucination before his house. It is just after giving expression to this that a beggar appears, whom his hallucination transforms into a messenger to summon him to the mines. The hallucination is expressed thus:

Open to me, house, let me thy threshold pass.
O room within, it is a son who knocks;
Where hand in hand and hair entwined with hair
The father with the mother sleeps, I come!
Disclose yourselves, you secret veins within,
My own are mutely pouring out their blood!
You roots that on the window suck, I long
To be with you, till stands my hair on end.
You whose brightness feeds upon the virgin earth.

There is first a struggle with the old man, who has appeared as the beggar, and who explains the power which compels Elis toward him as Elis' own wish. Then the latter sinks down and finds himself in a room within the earth, where a similar entrancing yet fear-inspiring vision is his, as in Hoffmann's story. There are many similarities to the dream in this vision of Elis. One of these is the condensation of several persons into one figure, which give a picture thus of Elis' psychic history with the original love as the nucleus of all later love experiences or objects. But upon this Elis is in danger of being shipwrecked rather than of finding his salvation through it. He is warned by the queen however that he must turn back to the world above where that which still lives within him will find its place.

Here the desire shows itself in greater strength than in Hoffmann's story since it manifests itself only in fear before the queen. It is the strength of the repression, which here manifests itself instead of the wish which lies at its base. Also this wish projects itself into a longing on the part of the queen toward him. Elis reveals his awe before the queen and she answers in words which contain an expression of all the infantile features of the longing for the mother. There are the difference in ages between the child and mother, which is a tragic problem for the child, awe of the mother's greatness and power and especially clear the feeling of the relative preëxistence of the mother. This mastery of time and her power to give life to her child gives her an omnipotence over all the things of the world. The queen pictures also the grewsomeness of reality as compared with her existence in the changeless, timeless stream.

The old man Torbern now appars and yields to Elis. He is the same figure who represented before the messenger to summon Elis to his mother at his father's death and then later in the hallucination who conducted him into the secrets of the subterranean world. In both forms of the wish he is Elis' father and with the queen represents the sexual relationship and significance of the original objects, this doubling and splitting representing an affective necessity. We have the typical putting aside of the father's greatness and power which appear feeble and shadowlike before those of the queen. There is also here an identification with the father in Elis' appearance before the queen in his place.

In calling him the "old Torbern" there is both a reference to the son's superiority to the aged father and identification through the "old," since that also represents the infantile and the unconscious, the prehistory of the individual. In Hoffmann's story also many father characteristics are to be discovered in the person of the elderly Torbern.

The conflict between the incest desire and its repression is well expressed in the scene where the queen unveils herself before Elis and he shows himself unable to sustain the vision so that for a time he could not remain in her presence. She dismisses him with the injunction to go to Falun and become a miner. Torbern had said to him "No one becomes what he is not." In this sense Elis is already a miner. It has already been noticed that Elis' phantasies, which contain this wish, were beset with anxiety, which is the repressed libido. Becoming a miner therefore means the same as passing through a development in the course of which the restraining affect is directed against the unconscious tendencies, in the words of Lorenz. The relation to Ulla must therefore stand in the service of this development. Ulla must show to the unconscious a similarity to the mother image. The anxiety therefore which Elis had attached to the mountain queen may be transformed back again to its libido form. The love for the mother must find its goal here and his longing be gratified without repression. And here the drama of Hofmannsthal ends, also omitting the theme of the rediscovery of the body. It is only indirectly made part of the introduction in a form which is a split-off figure from Elis.

In order to bring together the various motives represented in the actual tale and its use by these writers, Lorenz seeks first to discover the relation between the history and the inner nucleus of the tale. This means a connection between the superficial interest of curiosity and the deep impulses of the unconscious of which the poets have made use. The actual history would suggest that there are certain callings which demand a somewhat ascetic life and therefore predispose to neuroses. Aside from the idea of the burial in the mine as a punishment to the victim by the powers of the inner world because he has not remained altogether true to them in his renunciation of other love, there is the greater motive of the inner world within the mountain as the mother's body. Then the picture of the burial in the water within the cavern is the infantile wish to return to union with the mother. Hoffmann's use and development of the story might be thus traced; Reading a description of the rediscovery of the body awakened within him unconscious phantasies of the existence within the mother's womb. Here the phantasy is represented in its fulfilment. This man had attained the state wished for when the realities of life appeared too hard and aroused the longing for a rest where all was satisfaction. So the poet makes his hero a sailor who at first satisfies his libido in phantasies and to whom later the return to the mother in infantile form becomes possible. Hoff-

mann possessed the power of awaking to greater activity these unconscious complexes and of developing effectively the laws of the unconscious, as other works of his show. He also was acquainted with pathological mental states.

In the first place the history of the miner of Falun belongs to the large group of writings which show the splitting of the man's desire toward a woman through his relation toward two women of different natures. This exists in the literature of the middle ages, and of the later periods and has recently fallen to the level of the stupid type of drama of unfaithfulness in marriage. This represents the division of the libido object between the infantile and the conscious adult objects and the hindrances which arise from within the psychic life and oppose the obtaining of freedom from the former love object.

The second important motive lies in the association of the demonic being, the mountain queen, with the heart of the mountain. This is an indication of the incest problem. There is a variety of symbolism with a variety of interpretation. The analysis has shown the mines with their subterranean passages as symbolic of the mother's body, the queen of the earth as the mother and the embrace and the flashing of the brightness as procreation and incest phantasies. These were all exaggerated in Elis through his sickness, that is through the weakness of the conscious protest. Lorenz insists upon a distinction between the wish to return to the mother's body, the prenatal condition, and the incest phantasy regarding the mother. The former is the result of the withdrawal from reality, the gratification of all wishes by return to the place of absolute automatic gratification. The incest wish on the other hand, the outer consequence of the desire toward the mother, has nothing in it of this sort of completed return. The two are however connected in the difficulty, as with Hyacinth, of freeing the erotic tendency, which remains upon the infantile plane, from the mother and carrying it over to a normal object. The difference lies not in the fact of this necessary erotic need but in the quantity, so to speak, of the erotic libido which remains bound, which in Elis preponderates. Hyacinth attained a more normal level. The partial infantilism is the source of the sublimation process and so conditions all higher culture. With Elis this free portion of libido is not available and so his attempted sublimation reaches only the subjective form of the dream and the hallucination. Objectively there is inability to conform to reality, subjectively a regression.

Still we have the irresistible erotic need and so the wished-for state of infantile and preinfantile satisfaction decked out with motives which belong to the more developed eroticism. Since the infantile desires can be satisfied only in the mother the incest phantasy arises and with it the important psychological significance of the mother. The symbolisms of the dreams and visions support this. The essential thing for the origin

of the incest phantasy is not the uterus phantasy, though that usually precedes, but the definite relation of the psychic and physical powers to reality, in which the fulfilment of the will to power seeks its gratification in this form of possession of the mother and so the overcoming of the father. The emphasis lies upon the sense of power. "In this sense," says Lorenz, "are to be understood the incest dreams of Hippias and Cæsar." The great problem which lies in this study should be examined, the writer believes, not alone from a case of illness but from the side of its poetic creativeness, the phantasy of the mother's body and the Œdipus situation it represents, for in its two phases it represents not only the quiet passive tendency to dreams, but also on the other hand a tendency to the world of conflict and victory among affairs.

Other testimony to the significance of the symbol of the underground mine is introduced from clinical observation, myth and folklore. Jones reports phantasies of a compulsive neurotic which busied themselves with underground passages, canals, graves, catacombs, and the like. Wells were of special interest because they were deep holes with water in them where one could not reach bottom. The patient was particularly interested in reading of caves where bodies had been found. A body buried alive and now dead represented feces to him. Another phantasy had to do with an enchanted underworld where amid flowers a queen awaited the dreamer. Maeder reports the use of the mountain for the female genitals and the sexual act. In myth and folklore the stay in the underground mine or cave is the stay in the uterus and the conception of the reappearance of the body in a state of preservation, or even of the living again of this body in the upper world, represents the sojourn in the uterus and contains the idea of eternal life.

Lorenz quotes an extract from Wagner, "Der Virtuos und der Künstler" ("The Virtuoso and the Artist"), in which the poet relates a tale of a miner. A precious jewel, which could bestow all gifts upon the favored mortal whose eyes should fall upon it, lay hidden deep within the earth. Certain highly favored ones were able to penetrate the chaos of wreckage which covered the jewel, the brilliance of which shone upon them and filled their hearts with longing and inspired them to remove these obstructions that all eyes might behold its splendor. For before it the sun grew pale and it filled the heart with divine love, the spirit with blessed knowledge. But their efforts were in vain. Centuries passed. Then the bowels of the earth were penetrated by shafts and mines, the underground structure was completed and digging went on further and further until a perfect labyrinth was formed and the way to the jewel was absolutely lost. The jewel itself was forgotten in the toil of building the structure of the mine and finally the vast structure itself lay neglected and threatened to collapse. Then a poor miner appeared from Salzburg. He wandered astonished through the vast and countless passages until suddenly his heart was filled with a glow of

pleasure. "Through a crevice the jewel laughed back at him; with one glance he surveyed the entire labyrinth; the longed-for way to the magic stone opened to him. Guided by the sparkling luster he pressed on into the deepest abyss, even to the divine talisman itself. Then a wonderful radiance filled the entire earth with a fleeting splendor and all hearts trembled with an ineffable delight. The miner from Salzburg was never seen again." Another miner later sought the lost man from Salzburg, but at sight of the jewel he was blinded, a sea of light flooded his senses, he was seized by a marvelous dizziness and fell into the abyss while the walls of the underground shafts collapsed upon him. He too was seen no more. Wagner says "So this ended like all other tales of the miners, with the entombment . . . finally it came to pass that some one set about digging for the two unfortunate men for they lightly thought that they might still be alive. . . ." Wagner's interpretation of this refers the stone to music for which first Mozart and Beethoven searched and the whole story is that of his own discovery. Arising out of the same period as his formerly mentioned sketch, the tale probably sets forth the wishes which were active in that.

Novalis has expressed the same motives as these which have been discussed in the miner's song in "Heinrich von Ofterdingen" and in a poem written on his mother's birthday. In the Orestes myth of the Greeks we find the most complete inversion of the mother desire as its positive nature appears in the *Œdipus* complex. Gyges also the possessor of the magic ring is in the same sense a miner. The story of the ring is told by Herodotus I, 7, and by Plato, Republic II, 3. As the latter tells the story Gyges was overtaken by a frightful storm and an earthquake. The ground gaped before him and his astonishment led him to look and then to climb into the chasm made. There were many wonderful things within, among them a hollow iron horse into which he forced his way by a window in its side. He discovered within a corpse of supernatural size. From it he took only one thing, a ring, which he carried with him back to the light. He as a shepherd came with the others before the king at the time of the monthly reckoning but as he sat there among them and by chance turned the ring so that the stone was toward the palm of the hand, he became invisible and his companions spoke of him as if he were absent. He turned the ring again and he was once more recognized by them. After this the ring never failed to produce these results upon turning it. After this discovery he quickly made his way among those about the king. He attached himself to the queen, seduced her, plotted with her an attack upon the king and made himself master. The *Œdipus* features of the story are plain. The symbolism which lies in the first part of the story anticipates this later development of the motive. The ring is a vaginal symbol which explains the invisibility. He draws it from a large corpse, which means that he must win the queen by first overcoming by force the former pos-

sector. We have also here the symbol of the horse as mother as Jung discusses it. It may be said that the ring is the symbol of the mother from the standpoint of the father and husband and the horse from that of the son, and the two are brought together in an identification of the two persons. The hole in which the horse is discovered is a symbolism already discussed. This represents on one hand the deeply hidden and unapproachable nature of the object symbolized, and on the other hand grants a means of understanding this. Furthermore the bursting open of the earth and the climbing in of the man is a return to the protecting mother. The anxiety motive present in the storm is also offset by a positive mythological motive, that of the union of heaven and earth through the falling of the storm upon the earth and penetrating it. Here again the uterus phantasy is joined to the positive incest phantasy as in Elis' dream. The anxiety attendant upon this, a more libidinous type than that accompanying the more infantile desire for the mother's womb, discharges itself in the further phantasies of the story, the seduction of the queen and the circumvention of the king, and so, as Lorenz says, "for us, who are no longer able to read the runes of the unconscious without transcription, they attain an expression that may be understood."

Faust reveals the same dream experience in his visit to the mothers. The mothers are explained as the creative powers of nature, the personification of the Platonic ideas. Faust must reach the inner heart of these in order to call forth Helena, the embodiment of beauty, to the light of day. Faust, standing before a creative task, could complete it only through a temporary return to the creative womb of the earth, of nature or the mother. Jung has mentioned this in the *Psychology of the Unconscious*, pp. 231, 232, et al. Goethe has here expressed the affects of anxiety and horror which are at first awakened in Faust's mind as he contemplates this experience. Mephistopheles informs him of the mother's dwelling where there is neither space nor time. Faust starts terrified at the word:

The mothers, mothers! it sounds so strange!

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[Shuddering:]

The mothers! It falls upon me like a blow!

What is that word I scarcely dare to hear?

And the queen speaks to Elis in the *Miner of Falun*

You know the very face of being,
Which bore you, Mother it is called.
Beneath one roof you dwell; you touch it,
I shudder when I think of it.

The shuddering, the affect which is called forth, is the shrinking of the individual from sinking into the indivisible unity, in the maternal "depth which bottomless is" ["Grund, der da grundlos ist," Eckehard] from which we are ever escaping and into which we slip again, as Lorenz says.

This symbolism is often worked over into the motive of the underworld as the other world. Here particularly the sexual element may be traced where the idea of punishment enters. Grimm records the tale of the strong Hans who was seized by robbers together with his mother and confined in a cave. In the ninth year he attempts to free himself and the mother by combat with the chief robber. He fails but succeeds a year later. A myth of the same Titan type is found in a Polynesian story of Maui. The hero himself states that he was born at the seashore in a lock of his mother's hair, which she cast away, leaving him to the mercy of the seaweed and jellyfish which surrounded him, the flies whose maggots fed upon him and birds which pecked at him. Then suddenly his great grandfather, the heaven, Tama-nui-ki-te-Rangi, discovers his plight and releases him from it. Soon after Maui sets out to seek his parents and rejoices his mother by the tale of his deliverance. Then the mother calls him to come and sleep with her and receive her kisses, but his brothers are jealous, saying that the mother had never given them such an invitation, although their birth had been witnessed by her and no doubt attached itself to it. Early in the morning the mother arose and left the house. Maui was much distressed over this, not knowing where she had gone. This happened a number of times until at last the son sought to prevent her by a trick. He hid all her clothing and stopped up every crack in the door and window so that no light would enter and waken her. The mother awakens, falls asleep again because of the darkness, then springs up and finds herself naked. She tears open the door and discovers that the sun is high in the heavens. So she tears away the rags which stopped the door and putting those about her hastens away weeping that her child should have treated her thus. As she comes to a heap of sod she tears it away and springs into the hole below it. Maui follows her and finds himself in a wonderful space deep in the earth. Then he hastens back to his brothers, who remonstrate with him for his curiosity. He tells them that they may be satisfied with the ordinary food which they have learned to know from the mother's breast on. He who had not been nourished there but had been only in her body yet he loved her so that he must know the place where she and his father dwell.

Then through his mother's garment and girdle which he had taken he transforms himself into a dove and starts upon his search. He returns to the hole and by swift flying at last comes to a wider portion where are many people. At times the passage had been so narrow that his wings were almost caught. He lodges upon a tree under which lie

his father and mother talking of him. He picks a berry and drops it upon the father's forehead. With other berries he hits both father and mother. The people begin to throw stones at the dove but do not hit it. But at last Maui places himself so that the stone that his father throws will strike him, an atonement Lorenz suggests for the attack upon his father. He is hit in his left leg and falls to the ground and then takes again the form of a man. His mother notices that he resembles some one she saw when she was caring for her children at night. She relates the story of the untimely birth and at last recognizes Maui. She bids him welcome and prophesies blessing to the house of her ancestress and the granting of immortality to men. Maui is then baptized by his father, a probable Christian interpretation of a savage ceremony, and returns to his brother. This myth may represent the death of the mother, it may also have an astral significance, Maui as the sun, the mother as the moon. It has also its sexual interest.

The same motive is at work in all these tales that have been quoted, tales of the mines, of the well and of the underworld as in the last related myth with the double significance of the wish for infantile gratification and the active motive which may lead back to the world of day and the objects of reality within it.

VARIA

Psychoanalysis and the Psychoanalyst.—In an article criticizing the methods of Freud and Jung, Dr. T. W. Mitchell concludes with the following sentence concerning psychoanalysis: "The claims of its supporters as to its bearings on philosophy, æsthetics, ethics and religion, amount to little less than a claim to a new revelation of the meaning of life."

All earnest psychoanalysts will be willing to endorse this statement, for it sums up the whole situation. Indeed it would be well to frequently ponder these words, so that the tremendous import of the psychoanalytic movement may be realized.

Psychoanalysis is becoming popular and now is the moment to utter a word of warning to all those who are aware of the value of Freud's scientific contributions. He stood alone, or with only a very small band of supporters, and upheld his theories. It takes courage to do that, but it requires subtler virtues to listen unmoved to the applause of the multitude.

It demands far greater detachment, greater singleness of purpose and utter devotion to Truth.

Psychoanalysts will now spring up like mushrooms and psychoanalysis will become a fashionable cult.

This means that much surface work will be accomplished and many failures registered and perhaps the movement may eventually fall into disfavor, because amongst psychoanalysts "many are called, but few are chosen."

I was surprised the other day to hear someone say to me: "Your psychoanalysis is all the rage now; of course it has always been known, only under other names. 'So and so' has known of it for years." My heart sank at these words, for popularity is harder to survive than unpopularity.

Has any great movement ever survived approval? Few people are great enough to acknowledge—in their own field—one greater than themselves. They belittle him, they patronize him and finally "damn him with faint praise." It takes greatness to acknowledge greatness and many people are petty.

I tremble for the future of psychoanalysis, but we must have faith.

Now is the time for Freud to earnestly exhort his followers to stand firm and pull together.

Psychoanalysis *does* mean "a new revelation of the meaning of life." It means a rebuilding of civilization, an Adam and Eve regenerated—re-created—restored to their primal innocence.

It means the world made young again, it means the "New Jerusalem."

No wonder that the real psychoanalyst dreams dreams and sees visions and hears "the Voice of one crying in the wilderness—Prepare ye the way of the Lord, make His paths straight."

For psychoanalysis, if successful, makes the "crooked straight and causes the desert to blossom as the rose." Poor, warped lives are reconstructed, straying feet—lost in the thorn-set thickets of Life—are redirected to the right paths, the twisted bough is tenderly replaced and trained to grow as nature intended, and the dwarfed, stunted, cramped personality is led to expand and blossom luxuriantly.

What the gardener does for vegetation, the psychoanalyst does for humanity.

Now that the movement is becoming popular it will mean that it will "pay" to psychoanalyze. That is the great danger, for birds of prey will flock to the feast and between them they will rend their victims and fatten on their carcasses.

This is the moment to point out the qualifications of the true psychoanalyst and to explain his work.

The great psychoanalyst must be an idealist. He must see visions and be happy if he can help by hard and patient work, to realize those visions. He must make truth the pivot of his existence and be detached, so that he loves humanity more than "the praise of men." Also he must be tender—"The bruised reed shall he not break and smoking flax shall he not quench."

Above all, he must be convinced of the fundamental divinity of human nature, and full of the charity that "hopeth all things, believeth all things endureth all things." He must be impartial, unmoved by the most dulcet praises, deaf to the vilest recriminations.

When he observes a human being he must look right through the outer shell, right down through the primitive savage, right back to the golden age of man's innocence, the tender dawn of Creation when man and woman walked hand in hand "naked and unashamed."

Then will he be a savior of men and cause the devils that mar human nature, to rush violently in their swine-like forms "down a steep place into the sea"—the sea of oblivion, negation, and non-existence.

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A question frequently asked nowadays is: "What is this psychoanalysis?"

It is a difficult question to answer in a few words, but to put it as briefly as possible psychoanalysis aims at discovering the fundamental motives of men's actions and directing their energies into useful channels. So much emotion is wasted and so much energy, that might

be usefully employed for the good of society as a whole, is merely repressed, until finally, like the wolf in the bosom of the Spartan youth, it tears its victim to pieces.

If the fundamental motive of an action is discovered one can deal more intelligently with the result. The manifestations of lunacy can be traced to certain causes and "method" can be observed even in "madness." These causes having been explained to the patient, frequently the results are renounced. The great art is to be able to convince the patient and for this end much tact and patience have to be employed. If the revelation is made prematurely, good work will be wasted or if too late valuable time may have been lost.

Great judgment and considerable acumen are needed to decide on the psychological moment for revealing the patient to him or herself, as otherwise violent resistances may occur and one may find oneself in a "cul de sac."

There are certain tests to be applied to a patient, but above all "observation" is the most important item in one's programme.

It is necessary to mentally register the faintest inflection of the patient's voice, to note the smallest hesitation, to anticipate the most trivial reaction. One's judgment must, at times, be used with lightning speed, whilst at other times reflection and deliberation may be necessary.

There are the patient's dreams to be investigated, as well as his likes and dislikes, his mode of speech, his walk, his dress, his habits, etc. His assertions must be reversed, his antipathies enquired into. After some practice, one notes all these things almost insensibly and there is every indication of analysis becoming a speedier therapeutic measure in future.

Up to now, we have all groped somewhat wildly, but as time goes on the landmarks stand out more clearly, the route becomes more distinct than of yore.

I am convinced that the most important point is never to force the pace. Unless the patient's will is in the matter the analyst will merely waste time. The resistances will be great and the response feeble.

Fortunately most people love being discussed, dissected. It flatters their egoism and they will endure even harsh criticism patiently as long as they hold the center of the stage.

Nearly all neurotics are pronounced egoists. Their physique is feeble and they are merely able to support "self" with no energy left over for others, therefore their ego is their great interest.

Physical aids must not be forgotten, as when the body becomes stronger the moral aim becomes proportionately higher if the will is being led in the right direction and soul and body are forever interacting, "useless each without the other."

The work of the psychoanalyst is becoming more clearly marked out

and as Pfister says (in his book "The Psychoanalytic Method") "the field is white for the harvest."

But alas! so many will come and despoil the field and trample underfoot the "full corn in the ear" that *now* is the time for all earnest psychoanalysts to uphold the highest ideals and ward off the inroads of those who would render useless their patient toil.

Already there are divisions in the camp. Some who owe much to Freud seek to belittle him and others seeing that he has given so much to science say "we knew it all the time."

If they knew it why did they not use their knowledge to better the world?

They are too small to acknowledge genius when they encounter it and too petty to render homage where homage is due.

If they "knew it already" why did they not support Freud when he was but a "voice in the wilderness," why did they not rush to his aid when the world scorned him? Now they look to fatten on his efforts and to plant vineyards on the land he has reclaimed, but "the truth is not in them" and they will but fail, for who are they to lead mankind to high moral goals and persuade the halt and the maimed to "take up their beds and walk"?

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Psychoanalysis is going to cause the whole medical profession to be regarded more reverently. It is going to crush superstition and cause the destruction of false prophets. It is going to put religion on a grander basis and through its influence art will be more revered and childhood enthroned in our midst.

For even as Christ "took a child and set him in the midst of them" so psychoanalysis will help us to be more child-like in our natures, more simple and beautiful in our aims and more direct and trustworthy in our dealings. Perceiving truth to be the highest good and discovering our divine natures we will cast aside every weight and "run with patience the race that is set before us."

At present we are hindered in that race by a thousand entanglements and repressions. We are weighed down by burdens too heavy to be borne, our outlook blurred by bitter tears for sins that are of man's manufacture, our vision of God distorted by a thousand groundless fears.

The bogies of childhood still haunt our lives, and the scarecrows of adolescence wave threatening arms across our destinies, until weary, faint, disheartened, we sink beneath the intolerable anguish of our illusions.

But thanks to Freud's genius, courage and devotion to truth a new era is dawning, a grander civilization arising and those that "sit in darkness" shall see a great light.

CECILIA FANCOURT STREETEN.

BOOK REVIEWS

STUDIES IN WORD ASSOCIATION. By Dr. C. G. Jung. Translated by Dr. M. D. Eder. New York, Moffat, Yard & Co., 1919. P. 575. Price \$6.00 net.

This work is a collection of essays by various authors, together with experiments on the general subject of word association, compiled under the direction of Dr. C. G. Jung. The separate chapters had previously been published elsewhere and were subsequently accumulated into a separate publication, of which this work is a translation.

Those interested in psychoanalysis have been familiar for some years, in a general way at least, with the word association work of the Zurich School, and it is a matter for congratulation that at this date the results of this work have been put into English and thus made more widely accessible. In this volume the very large material, the result of Dr. Jung's own experimental work in association with Dr. Riklin, is incorporated. This is a very excellent and exhaustive monographic study of the subject and alone it is of sufficient importance to warrant translation. It is a paper to which all those who are engaged in psychoanalysis and who come to use word association for any reason whatever will turn back for reference for some time to come. The other essays refer to various subjects. There are, for example, essays on the application of the association method of investigation to imbeciles and idiots, by Dr. Wehrlin, to the epileptic by Dr. Jung, to the hysteric by Dr. Riklin, and an exceedingly interesting article on the statistical investigations on word associations and on familial agreement in reaction type among uneducated persons by Dr. Emma Fürst. A very interesting opening chapter is upon the significance of association experiments by Professor Bleuler, who also has another chapter on consciousness and association. There is one chapter on the psychogalvanic phenomena in association experiments by Dr. L. Binswanger, and another on the physical accompaniments of association processes by Dr. Nunberg. In addition to these chapters are some further communications by Dr. Jung dealing with the applications of association to different psychological problems.

The book is a valuable contribution to the library of the psychoanalyst and contains much interesting and important material. The translation by Dr. Eder is excellent, and finally to quote from the translator's preface: "the grateful thanks of all students of psychology are due to Mrs. Harold F. McCormick, whose generosity has enabled this translation to be produced."

WHITE.

PSYCHIATRIC-NEUROLOGIC EXAMINATION METHODS, With Special Reference to the Significance of Signs and Symptoms. By Dr. August Wimmer, authorized translation by Andrew W. Hoisholt, M.D. Published by C. V. Mosby Co., St. Louis, Mo., 1919. P. 177.

As the subtitle indicates, this book is more than just a work on psychiatric-neurologic examination methods, but purports still further to give some idea of the significance of the various signs and symptoms. The work is simply and clearly written and on the whole one might say quiet elementary in character. The examination methods are useful, and the author has covered the field in a reasonably adequate way. His interpretation of symptoms, however, is after all very little else than a brief description. Perhaps one could expect little else in a book of less than 200 pages which attempts not only to cover the ground of psychological symptoms, but of the neurological.

WHITE.

AN OUTLINE OF ABNORMAL PSYCHOLOGY. By James Winfred Bridges. Published by R. G. Adams & Co., Columbus, Ohio, 1919. Pp 126.

This little book might be said to be composed of a series of definitions. It is divided into two parts, the first in which the abnormal phenomena are defined, the second in which the complexes of abnormal phenomena, that is the various symptom groups, are defined. Such a book naturally has all the faults of an attempt to compress a living subject into the confines of short, terse definitions. The result naturally tends to be static and purely descriptive rather than interpretative. It is exceedingly stimulating, however, to note that it is the work of a psychologist and to realize that the university psychologist is beginning to take an interest in mental pathology. The presentation is well done from the point of view of the author, though the scheme is not one that commends itself to the reviewer.

WHITE.

PSYCHO-ANALYSIS AND ITS PLACE IN LIFE. By M. K. Bradby. Published by Oxford University Press, London, 1919. P. 266.

Miss Bradby's book is one of the most satisfying additions to the literature of psychoanalysis which has recently come to hand. It does not pretend to be a technical exposition of the subject, but rather a popular one, and might be said to be in general an appreciation of psychoanalysis. The author is evidently not a psychoanalyst herself, but is pretty well in touch with the movement and presents it in a very engaging way.

The book is divided into six parts and proceeds in an orderly way by unfolding the fundamental psychoanalytic tenets. The unfolding is naturally the unfolding of the author's conceptions regarding them, for she belongs to no school or cult, nor does she ally herself with pan-sexualism. Her presentation of the subject is, however, clear, interest-

ing and comprehensive so far as her purposes go. After this presentation of the subject she devotes a discussion to the evidences of unconscious primitive traits in present-day thought, then two chapters are devoted to the place of psychoanalysis in life, and finally the principles of psychoanalytic interpretation are illustrated in their application to the life and works of several prominent men, including Nelson, Michael Angelo, and Browning.

The work as a whole shows not only a grasp of the principles of psychoanalysis, but a vision of the possibilities of their application particularly in education and sees the enormous advantage to man's development of his own understanding of himself.

WHITE.

OUR NERVOUS FRIENDS, Illustrating the Mastery of Nervousness. By Rober S. Carroll, M.D. New York, The Macmillan Company, 1919. P. 258. Price \$2.00.

This book is of a decidedly different type from those usually offered in the discussion of nervousness. The author has elsewhere laid down what he believes to be the general principles governing nervous disorders and does not attempt to discuss them in this book. Rather he portrays in a really masterly way a few type cases. The book is by no means, however, simply a series of case histories. It is far from that. The author has taken his case histories from his own experience, he has clothed them in literary and dramatic form so that they are absorbingly interesting reading and he has presented the unfolding of their lives, whether for good or ill, with a broad appreciation of all the elements which have contributed to the final result. In other words, the book is an excellent series of case histories presented in admirable literary form and with an excellent interpretative insight, without, however, presenting any specific psychoanalytic deductions. Dr. Carroll evidently has grasped much of the meaning of the new psychology as expressed by psychoanalysis, but has either not accepted or not quite fathomed its principles, especially as they refer to the unconscious.

One excellent quality of the book is that it not only gives case histories which show the patient being carried on by a fatalistic destiny from bad to worse, ultimately winding up with some disaster and a complete wreckage of his life, but gives several histories in which it is shown how the individual who was headed for disaster has finally been able to get hold of himself and reconstitute and rehabilitate his life. All of the records set forth are so simply and so convincingly told and the lessons are in every instance so wholesome that the book is one of the very few that it might be of advantage to recommend rather broadly to patients for reading, particular chapters perhaps being indicated as representing parallel types of difficulties for which the patient is consulting the physician. Dr. Carroll is to be congratulated upon producing a very excellent and a very helpful book.

WHITE.

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All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

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ORIGINAL ARTICLES

FREUD'S CONCEPT OF THE "CENSORSHIP"

By W. H. R. RIVERS, M.D., LL.D., F.R.S.

ST. JOHN'S COLLEGE, CAMBRIDGE, ENGLAND

In a recent publication¹ in which I have compared the psychology of dreams with that underlying the rites and customs of savage peoples, I was able to point out several features of rude culture which present a remarkable resemblance to the rôle assigned by Freud to his endopsychic censorship. According to this writer, the unconscious is guarded by an entity, working within the region of the unconscious, upon which it exerts a controlling and selective action. It checks those elements of unconscious experience which by their unpleasant nature would disturb their possessor if they were allowed to reach his consciousness, and if it permit these to pass, sees that they appear in such a guise that their nature will not be recognized.

In sleeping, according to Freud, this censorship allows much to reach the dormant consciousness, but as a rule distorts it so that it appears only in a symbolic form and with so apparently meaningless a character that the comfort of the sleeper is not affected. Or, the process may perhaps be more correctly expressed as a selective action which only allows experience to pass when it has assumed this guise.

In the waking state the censorship is held to be even more active, or rather more efficient. It only allows unconscious experience to escape in the forms of slips of the tongue or pen or to

¹ *Dreams and Primitive Culture*, Manchester, 1918. Reprinted from the *Bulletin of the John Rylands Library*, 1918, Vol. IV, p. 387.

show its influence in apparently motiveless acts which, owing to the complete failure of the agent to recognize their nature, in no way interfere with the efficiency of the censorship.

There is no question that this concept of a censorship, acting as a guardian of a person against such elements of unconscious experience as would disturb the harmony of his life, is one which helps us to understand many of the more mysterious aspects of the mind. Such a process of censorship would account for a number of experiences which at first sight seem so strange and irrational that most students have been content to regard them as the product of chance, and as altogether inexplicable. It is only his thorough-going belief in determinism as applied to the sphere of mind which has not allowed Freud to be content with such explanation, or negation of explanation, and has led him to his concept of the censorship.

There are many, however, prepared to go far with Freud in their adherence to his scheme of psychology, who yet find it difficult to accept a concept which involves the working within the unconscious of an agency so wholly in the pattern of the conscious as is the case with Freud's censorship. The concept is based on analogy with a highly complex and specialized social institution, the edopsychic censorship being supposed to act in the same way as the official whose business it is to control the press and allow nothing to reach the community which will in his opinion disturb the harmony of its existence.

Even though apparently close parallels may be found in rude forms of culture² as well as in the civilized societies from which the concept is borrowed, it would be more satisfactory if the controlling agency which the facts need could be expressed in some other form. Since the process which has to be explained takes place within the region of unconscious experience, or at least on its confines, we might expect to find the appropriate mode of expression in a physiological rather than a sociological parallel. It is to physiology rather than to sociology that we should look for the clue to the nature of the process by which a person is guarded from such elements of his unconscious experience as might disturb the harmony of his existence.

It is now generally admitted that the nervous system, in so far as function is concerned, is arranged in a number of levels, one above another, forming a hierarchy in which each level controls those beneath it and is itself controlled by those above. If we

² *Op. cit.*

assume a similar organization of unconscious experience, we should have a number of levels in which experience belonging to adult life would occupy a position higher than that taken by the experience of youth, and this again would stand above the experience of childhood and infancy. A level of more recently acquired experience would control one going back to an earlier period of life, and any intermediate level would control and be controlled according to its place in the time-order in which it came into existence.

Moreover, the levels would not merely differ in the nature of the material of which they are composed, the lowest level³ being a storehouse of the experience of infancy, the next of the experience of childhood, and so on.⁴ Much more important would be that character of the hierarchy according to which each level preserves in its mode of action the characteristics of the mentality in which it had its origin. Thus, the level of infancy would preserve the infantile methods of feeling, thinking and acting, and when this level became active in sleeping or waking life its manifestations would take the special form characteristic of infancy. Similarly, the level recording the forgotten experience of youth would, when it found expression, reveal any special modes of mentality which belong to youth.

I have now to inquire how far this concept that higher levels of adult experience, acting according to the manner of adult life, control lower levels of infantile and youthful experience, acting according to the manner of infancy and youth, is capable of forming the basis of a scheme by means of which we may explain those facts of the sleeping and waking life which Freud refers to the action of his endopsychic censorship.

I will begin by considering dreams, the special form in which experience becomes manifest in sleep. The work to which I have referred, devoted to the study of the resemblances between dreams and the ruder forms of human culture, had as its chief conclusion that the dream in its most striking form has the characters of infancy; not so much that its material is derived from the experience of infancy, but rather that any experience which finds expres-

³ I leave on one side for the present the possibility that there may be a still lower level derived from inherited experience of the race. If there be such a level, we must suppose that this is controlled by the acquired experience of the individual.

⁴ It must be noted that in this concept the levels, like those of the nervous system, are not discontinuous, but pass into one another by insensible gradations.

sion in the dream is moulded according to the forms of feeling, thought and action proper to infancy. This character of the dream finds a natural explanation if its appearance in consciousness is due simply to the removal in sleep of higher controlling levels, so that the lower levels with their infantile modes of expression come to the surface and are allowed to manifest themselves in their natural guise. The phantastic and irrational character of the dream is not due to any elaborate process of distortion, carried out by an agency partaking of a demonic character. It is rather the direct consequence of the coming into activity of modes of behavior which in the ordinary state are held in check by levels embodying the experience of later life.

It will be well at this stage of the argument to state as exactly as possible how the view I now put forward differs from that of Freud. This writer supposes that his "censorship" is a process which has come into being as a means of protecting a sleeper from influences which would awake him. So far as I understand Freud the distortion of the latent content of the dream is a result of the activity of the censorship. It is a transformation designed to elude this activity. I suppose, on the other hand, that the form in which the latent content of the dream manifests itself depends on something inherent in the experience which forms this latent content or inherent in the mode of activity by which it is expressed. If the controlling influences derived from the experience of later life are removed, the experience finding expression in the dream must take the form proper to it, and would do so quite regardless of its influence upon the comfort of the sleeper and the duration of his sleep. I do not deny that the infantile form in which unconscious or subconscious experience reveals itself in dreams may be useful in promoting or maintaining sleep, but if there be such utility, it is a secondary aspect of the process. It is even possible that this protective and defensive function may be a factor which has assisted the survival of the dream as a feature of mental activity, but the character of the dream is primarily the result of the way in which the mind has been built up. It is a consequence of the fact that early modes of mental functioning have not been scrapped when more efficient modes have come into existence, but have been utilized in so far as they are of service and suppressed in so far as they are useless.⁵ I suppose that the general mode in which the mind has developed is of the same order as that now generally

⁵ Cf. *Brit. Journ. Psych.*, 1918, Vol. IX, p. 242.

acknowledged to have characterized the development of the nervous system, and that the special character of the dream is the direct result of that mode of development. As a by-product of this special development the dream may have acquired a useful function in protecting the sleeper from experience by which he would be disturbed, but in his concept of the censorship, Freud has unduly emphasized this protective function. His view of the endopsychic censorship with its highly anthropomorphic coloring tends to obscure the essential character of the dream as a product of a general principle of the development of mind.

I can now pass to other activities ascribed to the censorship by Freud. The phenomena of the waking life which need consideration are of two chief kinds. First, the processes such as slips of the tongue or pen, apparently inexplicable examples of forgetting, and other similar processes which have been considered by Freud in his book on "The Psycho-pathology of Every-day Life." The other group which needs explanation is made up of those definitely pathological processes which occur in the psychoneuroses, for the explanation of which Freud has called upon his concept of the censorship.

I propose on this occasion to accept without discussion Freud's view that such processes as slips of the tongue or pen are the expression of tendencies lying beneath the ordinary level of waking consciousness. My object is not to dispute this part of his scheme of the unconscious, but to inquire whether such a scheme as I have suggested may not explain these slips in a way more satisfactory than one according to which they occur owing to momentary lapses of vigilance on the part of a guardian watching at the threshold of consciousness.

The special character of slips of the tongue or pen is that a word which would be appropriate as the expression of some unconscious or subconscious trend of thought intrudes into a sentence expressing a thought with which it has no obvious connection, thus producing an irrational and nonsensical character similar to that of the dream. If it is true, and that it is so seems to me to stand beyond all doubt, that underlying the orderly and logical trains of thought which make up our manifest consciousness, there are systems of organized experience embodying early phases of thought, and still earlier mental constructions which hardly deserve the name of thought, it is necessary that these lower strata should be held in some kind of check. Consistent thought and action would

be impossible if there were continual and open conflict between the latest developments of our thought and earlier phases, phases, for instance, belonging to a time when, through the influence of parents and teachers, opinions were held directly contrary to those reached by the individual experience of later life. The earlier systems may and do influence the later thoughts, but the orderly expression of these later thoughts in speech, spoken or written, would be impossible unless the earlier systems were under some sort of control.

In so far as they are explicable on Freudian lines, slips of the tongue or pen seem to depend on two main factors; one, the special excitation in some way of the suppressed or repressed body of experience which finds expression in the slip; the other, weakening of control by fatigue or impaired health of the speaker or writer. A suppressed body of experience ("complex") is especially, or perhaps only, liable to intrude into the speech by which other thoughts are being expressed when there has been some recent experience tending to call into activity the buried memory, while this expression is definitely assisted by weakening of the inhibiting factors due to fatigue or illness. Such a process is perfectly natural as a simple failure of balance between controlled and controlling systems of experience, the temporary success of the controlled system being due either to increase of its activity, or weakening of the controlling forces, or both combined. It is not so clear that it accords with the protective influence ascribed by Freud to the censorship. The slips of tongue or pen may be quite as trying and annoying as the suppressed experience out of which they arise. There is no such useful function as the guardianship of sleep which is ascribed by Freud to the censorship of the dream.

Another kind of experience fits better with Freud's concept of the censorship. The forgetting of experience when it is unpleasant or is a condition of some dreaded activity, of which such striking examples have been given by Freud,⁶ definitely protects the comfort, at any rate the immediate comfort, of the person who forgets. The examples seem to fit in naturally with the concept of a guardian watching at the threshold of consciousness. At the same time they are not immediately explicable as the result of a mechanism by which more lately acquired control more ancient systems of experience. They seem to involve a definite activity on the part of the controlling mechanism which is not inaptly designated by the simile of a censorship. In the case of the dream I have pointed out that,

⁶ *Psycho-pathology of Every-day Life.*

if the scheme I propose be a true expression of the facts, we should expect that the controlling factors would sometimes acquire a useful function. This useful function need not be inherent in the process of development which brought the mechanism of control into existence. Just as there are certain features of the dream and certain kinds of dream which lend definite support to Freud's concept of the censorship, so the forgetting of experience which would lead to unpleasant action is a phenomenon which might be explained by the activity of a process similar to a censorship. Such a concept as that of the censorship, however, should explain and bring into relation with one another all the facts. If it only explains some of the facts, it becomes probable that the process of censorship is a secondary process, a later addition to one which has a more deeply seated origin.

The other group of phenomena of the waking life for the explanation of which Freud has had recourse to the concept of the censorship consists of the psycho-neuroses, and especially that characterized by the mimetic representation of morbid states which is generally known as hysteria. A sufferer from this disease is one who, being troubled by some mental conflict, finds relief in a situation where the conflict is solved by the occurrence of some disability, such as paralysis, contracture, or mutism, a disability which makes it impossible for him to perform acts which a more healthy solution of his conflict would involve. The mimetic character of hysteria is definite, and the school of Freud has recognized the resemblance of the pathological process underlying it to the dramatization and symbolization of the dream. The disease is regarded as a means of manifesting motives belonging to the unconscious in such a manner that the sufferer does not recognize their nature and is content with the solution of the difficulty which the hysterical symptoms provide. According to Freud, the rôle of the censorship in this case is to distort the process by which the unconscious or sub-conscious manifests itself so that its nature shall not be recognized by the patient. This process is so successful that as a rule the patient not only succeeds in deceiving himself but also those with whom he is associated. On the lines suggested in this paper, the concept of a censorship is in this case even less appropriate than it might seem to be in the case of the dream. The hysterical disability is amply explained by a process in which the higher levels are put in abeyance so that the lower levels are enabled to find expression. The state out of which the hysterical symptoms arise is one in which

there is a conflict between a higher and a more recently developed set of motives, which may be summed up under the heading of duty, and a lower and earlier set of motives provided by instinctive tendencies. The solution of the conflict reached by the hysteric is one in which the upper levels go out of action, while the lower levels find expression in that mimetic or symbolic from which, as I have tried to show elsewhere,⁷ is natural to the infantile stages of human development, whether individual or collective. The hysteric is satisfied with a mimetic representation as a refuge from his conflict just as the child or the savage is content with a mimetic representation of some wish which fulfils for him all the purposes of reality.

The infantile character of the process is still apparent if we turn to the process by which the higher levels of experience pass into abeyance. It is now generally recognized that the abrogation of control which takes place in hysteria is closely connected with the process of suggestion. We know little of the nature of this process of suggestion, but there is reason to believe that it is one which takes a most important place in the earlier stages of mental development. If existing savage peoples afford any index of primitive mentality, this conclusion receives strong support, for among them the power of suggestion is so strong that it goes far beyond the production of paralyses, mutisms and anesthasias, and is capable of producing the supreme disability of death.

This susceptibility to suggestion is to be connected with the gregariousness of man in the early stages of the development of human culture. If animals are to act together as a body, it is essential that they shall possess some kind of instinct which makes them especially responsive to the influence of one another, one which will lead to the rapid adoption of any line of conduct which a prominent member of the group may take. In the presence of any emergency, it is essential that each member of a group shall be capable of losing at once the conative tendencies set up by his individual appetites, and shall wholly subordinate these to the immediate needs of the group. Animals possessing this power by which the higher and more lately developed tendencies are inhibited by the collective needs set up by danger will naturally survive in the struggle for existence. If, as there can be little doubt, man in the earlier stages of his cultural development was such an animal, we have an ample motive for his suggestibility, and for the greater strength of this

⁷ Dreams and Primitive Culture.

character in the earlier levels of experience. According to this point of view, hysteria is the coming into activity of an early form of reaction to a dangerous or difficult situation. The protection against the danger or difficulty so provided is the direct consequence of the nature of the early form of reaction, and the concept of a censorship making it necessary that the manifestations shall take this form is artificial and unnecessary.

The argument thus far set forth is that the phenomena, both of waking and sleeping experience, which have led Freud to his concept of the censorship are explicable as the result of an arrangement of mental levels exactly comparable with that now generally recognized to exist in the nervous system, an arrangement by which more recently developed or acquired systems control the more ancient. The special characters of the manifestations which Freud has explained by his concept of the censorship have been regarded as inherent in the experience which finds expression when the more recently acquired and controlling factors have been weakened or removed.

The concept which I here put forward in place of the Freudian censorship is borrowed from the physiology of the nervous system. I propose now to consider briefly some facts usually regarded as strictly neurological and to discuss how they fit in with the two concepts. In the case of the nervous system two chief classes of failure of control can be recognized—one occasional and the other more or less persistent, at any rate for considerable periods. If the relations between the conscious and the unconscious are of the same order as those existing between the higher and lower levels of the nervous system, we may expect to find manifestations of nervous activity similar to those which Freud explains by his concept of the censorship.

Good examples of occasional lapses of control in the sphere of motor activity are provided by false strokes in work or play. The craftsman who makes a false stroke with his chisel or hammer, or the billard player who misses his stroke, show examples of behavior strictly comparable with slips of tongue or pen. From the point of view put forward in this paper, both kinds of occurrence are due to the failure of a highly complex and delicately balanced adjustment between controlling and controlled processes. If we could go into the causes of false strokes in work or play, we should doubtless find that each has its antecedents and that the false stroke often has a more or less definite meaning and is the ex-

pression of some trend which does not lie on the surface. Such occurrences are readily explicable as failures of adjustment due either to weakening of control or disturbances in the controlled tendencies to movement. In the vast majority of cases, however, it would be very difficult, if not impossible, to force these into a scheme by which they are due to the activity of a guardian who allows or encourages the occurrence of the false stroke in order to cover and disguise some more discomforting experience.

A more definitely morbid disorder of movement, which may be taken as an example of the more persistent class of failures in control, is that known as tic, a spasmodic movement having a more or less purposive character. This disorder is definitely due to a weakening of nervous control and is most naturally explained as a dramatization of some instinctive tendency called into action by a shock or strain. Thus, the tics of sufferers from war-neurosis may be regarded as symbols or dramatizations of some tendency which would be called into activity by danger, and the movements are often of such a kind as would avert or minimize the danger. The concept of a censorship is here not only unnecessary, but quite inappropriate. The form taken by the tic is that natural to an instinctive movement, but the tic depends essentially on weakening of the controlling forces normally in action. Its existence, like that of hysteria, or perhaps more correctly like that of other hysterical manifestations, may act, or seem to the patient to act, as a protection against prospective danger or discomfort, but it is probable that such a function is secondary. It is an example of the utilization by the organism of a reaction the nature of which is determined by instinctive tendencies and in no way requires the concept of a guardian watching at the threshold of consciousness, or at the threshold of activities normally associated with consciousness.

I will conclude this paper by considering how far the process which I propose to substitute for Freud's censorship has any parallels in human culture, for since the control of one level by another runs through the whole activity of the nervous system as well as through the whole of experience, we should expect to find it exemplified both in civilized and savage culture.

Every kind of human society reveals a hierarchical arrangement in which higher ranks control the lower, and inhibit or suppress activities belonging to earlier phases of culture. In certain cases this process of control includes the activity of a censorship by which activities seeking to find expression are consciously and deliberately

held in check or suppressed. But this process of censorship forms only a very small part of the total mass of inhibiting forces by which more recently developed social groups control tendencies belonging to an older social order. When in time of stress the control exerted by more recent developments of social activity is weakened, the earlier levels reveal themselves in symbolic forms, well exemplified by the Sansculottism of the French Revolution and the red flag of the present day, but these symbolic or dramatic forms of expression are not in any way due to the activity of a censorship. They are rather manifestations characteristic of early forms of thought by means of which repressed tendencies find expression when the control of higher social levels is removed. They are not distortions produced or even allowed by the social censorship, but are manifestations proper to early forms of mental activity which occur in direct opposition to the censorship. Censorship is a wholly inappropriate expression for the social processes corresponding most closely with the features of dream or disease for the explanation of which this social metaphor has been used by Freud.

In "Dreams and Primitive Culture" I have described certain aspects of ruder society which seem to show modes of social behavior very similar to those qualities of the dream which Freud explains by the action of a censorship. I now suggest that these, like the censorship of civilized peoples, are not necessary products of social activity, something inherent in the social order, but are special developments. They seem to be specialized forms taken by the general process of control in order to meet special needs. It has been seen that the concept of an endopsychic censorship is capable of explaining certain more or less morbid occurrences in the waking life. A good case could be made for the view that the social censorship has in it something of the morbid and that its existence points to something unhealthy in the social order. Whether it be the censorship of the press of highly civilized societies or the disguise of the truth found in the ritual of a Melanesian secret fraternity, the processes of suppression and distortion point to some fault in the social order, to some interference with the harmony and unity which should characterize the acts of a perfectly organized society.

PSYCHOLOGY OF WAR AND SCHIZOPHRENIA¹

BY DR. EDWARD W. LAZELL

When this war is viewed from a psychiatric standpoint one of the prominent features is that many persons have been unable to meet the new conditions of the service and have suffered from that mental disturbance, which for the want of a better term we call schizophrenia and even dementia præcox. From a rough estimate of the statistics now available it seems to have constituted from 25 to 40 per cent. of all admissions. There is also a very great increase in the number of cases with a clinical diagnosis of epilepsy, with no history of previous seizures. The close resemblance between schizophrenia and epileptiform syndromes occurring with acute onset and no previous attacks or mental equivalents, suggests that the actual percentage assigned to the dementia præcox group will eventually be increased by the addition of many of these epileptiform cases.

Various causes have been assigned to this psychic phenomenon of inversion and regression, such as "stress of war," "concussion of high powered shell," "fatigue," etc. These so-called causes are at once recognized as not being the basic cause, as merely incidents, else all persons instead of one of a group subjected to the strain or concussion of the great guns or bursting shells would end in a psychiatric ward. But these discussions of the conditions at the front give us much valuable material, since they lead eventually to an analysis of the mental condition of these patients previous to the war and discover the predisposing and basic causes in *conditions antedating induction into the service*. Such analyses just as surely demonstrate the stress of the service as the exciting or "proximate" cause; but this stress is intelligible only when it is viewed as a *new internal conflict*.

Poor adaptability, stubbornness, disregard for rules and open rebellion in Army life should be regarded as symptoms of a poorly integrated individual. Careful examination of histories of præcox cases shows that just these individuals had conflicts also in the

¹ Read before the Washington Society for Nervous and Mental Disease, April 17, 1919.

home, school, business, social or married life and were only relatively efficient before induction into the service. Steida (1) came to the conclusion in 1906 that battle as a psychic trauma is not sufficient alone to cause psychosis and emphasized physical fatigue and exhaustion. Charles Bird (2) concluded that consciousness is gradually constricted so that finally the personality of the individual is submerged in the unit of which he forms a part. But the general principle of the preëxisting conflicts was recognized by Harrington (3) "The personality, the constitutional make-up of the individual, is certainly the first factor, one man being much more easily and profoundly affected by the danger and horrors of war than another. The importance of this factor is so obvious and so generally recognized that it is unnecessary to enlarge upon it."

It will be interesting to compare the percentages of schizophrenia in volunteers and drafted men when the figures are available. The number of men, who while volunteering from purely conscious patriotic motives, nevertheless found it much easier to do so on account of an unbearable situation at home, will offset those drafted men who were consciously afraid and did not wish to serve. The figures will probably fairly well agree for the two groups, with perhaps the greater percentage in the volunteers, they being more emotional as shown by their joining the conflict earlier than their more phlegmatic brothers.

From what has been said it follows that if we are to correctly evaluate any factor as a cause of regression we must analyze the state of affairs in the public and individual mind before we entered the war.

Another prominent fact of this war is the unprecedented number of men killed: whole regiments, yes whole divisions, even armies of men have died in one terrible, writhing, groaning, seething mass of dead, mangled, suffering humanity. Streams have been choked with the dead and rivers have run red with the blood of the wounded, so that even the water of vast areas has been made unpotable. The terrible pictures of the war have been pictures of death *en masse*; death of men, women and children; death of trees and shrubs, even the grass; death of hope and everywhere the despair of death. The prominent idea that burned itself into the minds of the American people even before the war cloud came our way was *death*, unthinkable numbers of men in death. To sordid, money-making, selfish, egotistical America this horrible monster DEATH, spelled in capital letters and emphasized by all Europe,

came as a terrible shock; and finally the *fear* that death would reach *us* made us gird up our loins and go out to meet it lest it consume our loved ones, our mothers, wives and defenseless children, just as it had the women and children of the invaded countries. Our commerce might be menaced and it made no particular difference, but when the monster threatened our *love objects* the nameless thing had to be stopped. No one factor contributed so much to the whole-hearted support of the President's decision to enter the war as the outrages to the *women and children of Belgium*.

Fear is the parent of anger. The adrenals pour their secretion into the circulation, the blood-pressure is raised, the bronchioles dilate and the blood is determined to the muscles. The whole body is then in its best condition for an aggression. War is declared and the whole nation sounds to the tread of armed men going out, not to fight the German, but to fight the FEAR OF DEATH.

Permit me to invite your attention to this subject—the subject of *death*. Your permission is requested because it is the most taboo of all subjects. At first it may seem trite, but not so on closer analysis. Many persons die every day, animals die, plants die, even the days die, our friends and relatives die and we—but here we stop. To ourselves we never die, we are immortal!

The death of others affects us differently according to the circumstances. Many thousands of persons die annually of tuberculosis, but the reading of the statistics makes no particular impression on us because they die one at a time, individually, and we are soon able to negate their death. The news of the *Titanic* disaster was flashed to us and we were struck with horror because we had the concept of many persons dying. This concept we could not negate, and the whole country was filled with sorrow. Contrast this with the feeling that was manifest after the sinking of the *Lusitania*. The people were first struck with horror and then filled with rage. The element of *fear* had been added in the latter case, because with the sinking there was the implied threat that it would be repeated, and next time at closer range. We easily imagined New York harbor in ruins and the city destroyed. The torpedo that struck the *Lusitania* drew the doom of Germany in its wake because to us it was a torpedo filled with fear.

Thus instead of being commonplace the subject of death is most interesting. Next to Life, Death is the greatest of all riddles. Many persons have the riddle of life solved for them in early adolescence, so far as they find it necessary to seek an explanation.

But no sooner is this riddle solved than it is replaced by the inexplicable riddle of death. We have the concept of the death of others, but *no concept of our own death*; we would have to stand outside ourselves and view our own corpse as that of another, project our own death into the environment by considering ourselves another person. On the other hand *all fear is reducible to the fear of death*, which is always our own death. The fear that other persons may die is always followed by the fear that we may die. This is arrived at from the study of sympathetic and contagious magic, of which there is a remnant in all of us and is especially prominent in the superstitions. The fear of death and the concept of our own death are thus contrasted in this respect. This repression or negation of death is very interesting and complex and is made the more so because of the number and variety of compensations man has raised against it. All religious systems and most philosophies have been invented to explain it away. One should carefully distinguish between the belief in "religion" and the belief in God, in considering this statement.

During civil life most of our future soldiers had not really sublimated their infantile love and hate, and instead of recognizing and admitting their own death at some future time had successfully negated it, not from inner conviction but because it was more comfortable not to think of it. In one way or another they had convinced themselves of their immortality. This is the general attitude toward death. Most of them were engaged in pursuits where life and death are not a stake. But war made this indifference to, and conventional treatment of, death impossible; the death of thousands of soldiers in a day repeatedly reported was too dramatic to be denied, and the possibility that he would be killed came to each as a great shock. This possibility became a probability and was then greatly exaggerated so that it became a reality.

Confronted with the necessity of entering this maelstrom our young men encountered an intense emotional resistance which, in those who broke down, prevented the onward flow of the libido and it, being fixed at a lower level, especially the mother level, came to the surface in its infantile combinations. The life-long prohibition "Thou shalt not kill" was to be changed in the twinkling of an eye into the belief in the right of trained methods of wholesale slaughter. "Love thy neighbor as thyself" was to be changed to "Kill thy neighbor before he kills you." Hate which each individual had been taught to repress was now fed him in liberal

doses. He was taught to hate en masse, or as one of a unit, but still expected to preserve his individual personal ethics, a double standard almost beyond the imagination. Men with poorly organized emotional compensations were taught to think and act like savages and primitive men. Heretofore they had successfully negated death in the belief of a life after the grave, transmigration of souls or some other compensation, or still more likely had never given death any serious consideration at all. Now all these methods of evasion were swept away and left them stranded, facing an unknown enemy, the infantile subconscious, the savage primitive self, which up to now they had been allowed to know since infancy, only in dreams when all repressions had been removed. In other words society had removed the repressions in the individual in regard to hate and the killing of others which it had previously imposed and not only asked the soldier to adopt a new point of view at once, but required him to perfect himself in methods of putting the new point of view into effect. During the training in these methods the fear of being killed was kept continuously before his eyes.

This fear was also operative later when he was to put this training into practice and was recognized by many writers. To quote Armstrong-Jones (4): "The sudden effect of an unexpected fear or fright acting without warning is a strong emotional shock; here a physiological if not an organic change occurs in the cytoplasm of the neurones, and such a shock would tend also to dissociate the cerebro-spinal from the autonomic system, and would give rise to the sympathetic symptoms which are present." Again, "Fear connotes a mental state in which the future appears to dominate the present, while the actual present is a revived experience of the past, the experience being a painful one; it is this revival that constitutes the emotion of fear. Fear is of two kinds, the sudden" unconscious "indescribable reaction to danger, which is highly infectious, and the reasoned fear of the courageous man." Armstrong-Jones maintains that practically all cases of shell shock are caused through unconscious *fears* and *awe*, and can be quite restored if treated early.

This analysis by Armstrong-Jones, given to us in terms of descriptive psychiatry, contains the elements which we shall discuss, and it only remains to translate them into psychoanalytic terms to clear the discussion of vagueness. We recognize in his revival and painful experiences of the past the infantile fears which we

shall show have their origin in the past. For the explanation of the awe we must turn to the study of sympathetic magic, and for the contagiousness of this unconscious fear we must investigate contagious magic and taboo. The disturbances of the autonomic which Armstrong-Jones so clearly sensed have been worked out in a highly satisfactory manner by Dr. E. J. Kempf (5) in his excellent monograph. According to his hypothesis of the autonomic apparatus: "The physiological divisions of the body that have the essential functions of assimilation, conservation, distribution and regulation of the expenditure of energies and the elimination of waste products, work as one autonomic apparatus." This apparatus is essentially made up of the viscera, and divided into segments which under certain conditions assume postural hypo- or hyper-tensions and the afferent stream that is aroused by their tensions constitutes the feelings or affections. It is this affective stream that in turn dominates the cerebrospinal system and requires it to operate so that certain stimuli can be acquired from the environment, which in turn stimulate the autonomic segment to assume a state of tension that is comfortable. The conflict arises when different autonomic segments strive to get control of the striped muscle apparatus in order to obtain gratification. It is through such conflicts that we get confusion, of the use of compromising symbols. For example a man's erotic cravings compel a certain line of behavior, but society forbids; hence the fear of society's wrath and the erotic cravings produce a conflict within the individual. Kempf discusses fear and its various modifications such as shame, sorrow, disgust, anxiety, anguish, sadness, jealousy, pity and meekness; also the various forms of anger. Among other things he points out that young animals, lacking the power to escape, assume catatonic-like states while others assume an attitude of complete submission by exposing the throat, and other vital organs. These attitudes are frequently seen in the insane, such as the crucifixion attitude, catatonia, etc.

At this point a dissenting opinion to the writer's general principle is introduced because it is the crux of the whole discussion. Ballard (6) is quoted as follows: "One can adhere to the general psychological theory involving a belief in the subconscious repression of the emotional complexes, the censor, and sublimation, at the same time entirely denying the universality of sexual causes of psychoneuroses and psychoses. If anything has utterly confounded the sexual theories of the Freudians, it is the study of shell

shock. It must be perfectly apparent to the most bigoted sexualist that the instinct involved in shell shock affections is that of self-preservation, and not sex." To do him exact justice it should be stated that while his generalizations include the psychoses, his descriptions of the syndromes evidently include only the psychoneuroses. He advances the hypothesis "that the suppression of fear into the unconscious and its maintenance there by the censor result upon the recurrence of any disturbing accident or event, in a release of the fear complex in the form of agitated neurasthenia or anxiety neurosis." He therefore takes exception to the *sexual* element which it is my purpose to show is the basic factor. The reading of hundreds of histories of schizophrenics who have broken down under the conditions described by Ballard convinces one that the early symptoms were those of anxiety neurosis; further that the identical mechanisms are operative in schizophrenia and anxiety neurosis. The present writer might close the argument with reference to the sexual origin of the fear on the admission of Ballard that anxiety neurosis is produced, by referring the reader to the many analyses of anxiety neurosis which show that the repression of the sexual wish is the cause of the anxiety, were it not our purpose to discuss the mechanism itself and its relation to the symptoms. The present writer makes no attempt to deny that self-preservation is uppermost in the mind of the soldier at certain times, nor indeed that the fear of death operates in the service of self-preservation. The soldier gradually accustoms himself to the danger of being killed or overcompensates by extreme acts of heroism or undue exposure. Timofeyeff (7) in an investigation as to where men in active service become insane, concluded that the acute schizophrenics are usually found in hospitals more or less distant from the firing line, and but few of the chronic cases ever reached there at all. Similar cases are seen in this country in men who went down in our camps and had never been overseas. The acute cases often developed after the period at the front when the soldier had returned to the rest area.

A discussion of fear in general would extend beyond the limits of this paper, but it is necessary to make a few references to it. We shall return to the discussion of the fear of death later. From personal observation, talking with those who have experienced these emotions the writer is convinced that another fear becomes operative near the firing line and that this fear is the most intolerable of all. This is the *fear of fear*, the *fear of being afraid*, which is a

conscious fear. It becomes of the greatest importance to distinguish between conscious and unconscious fears, since the former are accompanied by a profound sense of conscious guilt, shame and inferiority and often end in suicide. Thus Guy de Maupassant, in a story entitled "A Coward" describes a French nobleman, who, having challenged a man to a duel for an insult to a lady under his escort, and having insisted on the use of pistols, is so overcome by his panic over his fear of being afraid that he kills himself with one of the pistols before the duel. One can scarcely say that this was an act of self-preservation. Maupassant's short analysis gives a concise description of this man's contemplation of his own death, its negation, his autonomic disturbances, the development of the fear of fear, and his suicide to get away from this fear of fear. This is of course a conscious fear. The story itself should convince us that the fear of death and fear in general is not so simple as it appears on first sight. In another place the same author says: "One really feels that dreadful convulsion of the soul which is called fright only when fear is somewhat mingled with the superstitious terror of bygone centuries. He alludes to subconscious fear and gives us another example of the fact that literature has given us many psychological facts which we persistently refuse to recognize. Psychoanalysis will however, in this case, disagree with the idea that the "superstitious terror" is a phylogenetic transmission from "bygone centuries" of the race of the individual, and will call this a defense mechanism, a projection backwards. It will, however, place the origin of this superstitious terror in the "bygone centuries" of the individual's own psychic life, in the fears and guilt of his primitive, savage, infantile life.

There are many facts in our lives which show that these infantile ideas are carried into the later stages. When the soldier was asked to train himself in methods of killing he may have consciously convinced himself of the right to do so; but unfortunately for him as a soldier the infantile ego-ideal cannot be changed quickly, and his subconscious still retained the old standard, with which his conscious acts continuously conflicted. During the days of the public executioner only the most hardened men were able to kill without remorse, and today, the execution of the man guilty of the worst of crimes and sentenced by the highest tribunal operative under the Herd Law, the exponent of the social conscience, is conducted in such a way that a mechanical trap is sprung, so that no one will have the death on his conscience. One man of

the firing squad has a blank cartridge so that each can believe that the shot he fired was a harmless one. The need for such customs shows that we are all a prey to our subconscious ideals. These and other considerations which might be added if it were necessary bring us to the point that the emotional conflict involved in the fear of death is a subconscious one and involves those ideas relative to hate, killing and death which resulted in the repressions which led to the formation of our own personal ego-ideal with reference to these subjects.

The fundamental character of a man is his elemental impulse to gratify certain primitive personal needs, and civilization is constructed on the renunciation of these impulses. Man's cultural adaptability rests in his power to transform his egotistical impulses into altruistic ones. This transformation is effected by *grouping and directing his infantile affects* so that they are acceptable on the ethical level of the adult. The affects most concerned are ambivalent love and hate, and the struggle to control these is intimately associated at the infantile level with the ideas of death of the mother or father, brothers or sisters, or their surrogates. The so-called normal man is one whose psychic structure has been differentiated so as to fill the more altruistic and flexible conditions of life. This is done by grouping his infantile affects so that they are acceptable to society. Early fixation makes him asocial in this sense. If the fear of death is a subconscious one we must look to the infantile period for its explanation, to the time when the child gained the concept of death itself. We must understand the development of the ego-ideal, the comparison of the self that is with the self that the child wishes to be.

That the subconscious is savage, primitive and archaic needs no elaboration; and since the mind of modern man is not accessible in large numbers for analysis of the subconscious after killing his fellow man, we must look to the analysis of savage man for our explanations and reason by analogy. After that we may add the results of psychoanalysis to confirm that analogy. For this purpose the ideas of Freud on the psychic mechanisms of primitive man with reference to death, killing, sacrifice, remorse, the development of taboo, etc., are briefly abstracted.

Primitive man killed without scruple and was incapable of realizing his own death; he triumphed at the corpse of his slain enemy, concealing his own death by denying it the significance of destroying life. At the death of the beloved one he was subject to two

conflicting emotions, (1) he was brought face to face with the realization of his own death, which capacity grew as time went on, since the loved one was part of his own beloved self, and (2) there was a source of satisfaction, for the dead was something foreign to him. The beloved dead aroused hostile feelings because they had been friends and enemies at the same time due to the ambivalence of love and hate. He invented spirits while gazing at the corpse of his beloved and the consciousness of guilt which mingled with his grief gave to these spirits the character of evil demons which he feared. The continued remembrance of the dead, as though they lived beyond death, led to the idea of the future life and was modified into religious ideas. These religious ideas still further debased life so that the life after the grave was given still greater importance. This was further elaborated into former existences, transmigrations, reincarnations, etc., all with the object of depriving death of its meaning as the termination of life. The contemplation of the corpse led to the theory of the soul and immortality. The sense of guilt, "Thou shalt not kill," was a reaction against the gratification of the hate for the beloved dead which was concealed behind the grief. After returning from the war-path the savage did penance for his enemies killed because he feared their avenging spirits. These spirits of the fallen dead were nothing but the expression of his evil conscience over his blood guilt. The importance of these penances consist not alone in that he did penance but in the manner of his doing it, since nearly all of these penances concerned his love objects, the commonest being that he could not touch his wife until certain ceremonials had been performed. This subject of penance will be returned to later. In order that the above statements will not disturb the religious convictions of the reader it should be said that this subject has but little to do with the religion of today, or the belief in a Creator. There have been many different kind of hereafters in as many different religions. All of them cannot be correct, because they contradict each other. It is, however, intimately connected with the superstitions of every age, and with those religions which are built up to propitiate an angry God.

It is now easy to show the connection between what has been said in reference to the mind of the savage and schizophrenia, since the attitude of the patient's unconscious is the same as the conscious activity of primitive man. The patient's unconscious does not believe in its own death but acts as though it were immortal;

while the fear of death is usually stimulated or initiated by conscious guilt. Each soldier recognized that while he had much against the German collectively, individually he did not have any quarrel with these individual German soldiers, many of whom he felt were forced into the war, or were a part of a system in which he had no voice. To kill such a man was horrible to contemplate.

What has been said with reference to infantile love and hate, the origin of death, the development of the ego-ideal, etc., will have immediately connoted in the mind of the reader versed in psychoanalysis the nuclear complex of the neurosis, the *Œdipus* problem, which through ambivalency and association concerns all the chief problems at the infantile level. For the reader not so versed the deductions in Freud's *Totem and Taboo* will be added. Freud has shown the value of grouping persons into totems to prevent incest. He has gone still further and shown that the totem animal is the surrogate for the father. This is supported by the belief of the savage himself that the totem is his ancestor. In his discussion of taboo Freud has shown conclusively that the taboo regulations arise from the fear of the death being communicated from the dead person to the living. In order to avoid this many ceremonials were performed. The savage did not conceal the fact that he feared the presence and the return of the spirit of the dead person; he practiced a host of ceremonials to keep this spirit off. The ambivalency of the emotion for the dead is shown in many ways; immediately after death the beloved member of a family becomes a demon, from whom the survivors expect nothing but hostility. This has not changed greatly in many persons of today; the fear of a dead person is almost universal.

These taboos concern mostly three classes of persons (1) enemies, (2) rulers, and (3) the dead. Freud then proceeds to show that the totemic system with its taboos resolves itself into an elaboration of the infantile *Œdipus* complex, the prohibition against marrying the mother (incest) and killing the father. He goes on to show that the savage associates in his mind the infantile father complex with the totem animal, the slain enemy, his rulers which of course are elevated symbols for the father, and the dead. Together with these associations are his earlier associations of his infantile hatred for his father and the sense of guilt. The sense of guilt for the hatred of the infantile father is projected into the later taboo regulations. The most skeptical reader will, it is believed, be convinced that the fear of death in the savage results from sexual complexes,

and that the taboo regulations are designed to ward off these results. It is also apparent that while the origin of these regulations is in the sexual instinct that they are used in the service of the self-preservative instinct. The importance of this to psychiatrists is very great, since in our efforts to relieve these conditions, we would not succeed if we looked for the fundamental disturbance in the self-preservative life instead of in the sexual life.

Parallel with this analysis Freud places the compulsion neurosis which he finds corresponds with the taboo regulations. In this condition there is a predominant painful conscientiousness which is a reaction to the temptation which persists in the unconscious and which develops into high degrees of guilty conscience as the neurosis develops. With this there is always a high degree of anxiety. We know that when wish feelings are repressed the libido is transformed into anxiety, and with these cases the sense of guilt contains an unknown and unconscious element. The obsessive rules of some neurotics are nothing but measures of self-reassurance and self-punishment erected against the reinforced impulse to commit murder. That these impulses are subconsciously carried from the infantile to the adult life needs no further elaboration. The anarchist and the regicide are common types where the taboo fails. But the compulsion neurosis differs from the totem taboo in one particular. While the savage fears death for himself for the violation of the taboo, the compulsion neurotic projects this death on some near relative or loved one. But originally the threat of punishment was directed against his own person, the fear for his own life. The death wish directed toward the beloved person is always the basis of the formation of the prohibition. There is no need to emphasize that this death wish is towards one of one's infantile family. Freud closes the chapter with the statement that while the compulsion neurosis is a caricature of the religion, the paranoid delusion is a caricature of the philosophic system.

To the above material may be added the great mass of evidence resulting from the study of schizophrenia to show that the fear of death is an elaboration of the sexual instinct. But with these cases we must remember that the sexual element is largely symbolized; also that the fear of death is an ambivalent emotion. The hebephrenic may wish to die as symbolized by his return to the mother, but it is for the purpose of re-birth; the catatonic submits to the authority of the father, who is the personification of the incest wish; the paranoid symbolizes his father hatred, projects it onto the world

and re-directs it toward himself in the delusions of persecution. Back of all these is the fear of death. The hated father who stands so powerfully in the way of the realization of the sexual demands of the child is both loved and hated. After the satisfaction of this hate by the removal of the father accomplished by the death wish, suppressed tender impulses assert themselves, and show themselves as a sense of remorse and guilt. The concept of the avenging father now adds the fear of death, which corresponds with the analysis of the totem and taboo. The fear of death, then resolves itself into the fear of the loss of the mother and the revenge of the father, the personification of the incest wish.

The concept of death develops early in the life of the child. The first idea is that the hated person should be away so that he cannot interfere with the gratification of the love with the mother. There is but little sense of guilt at this time. But later when the realization comes that death is a destroyer, and before this concept of destruction is repressed, the remorse and shame for the death wish is added. To this is then added the fear that the death will be contagious to the child himself and to the loved object, the mother. The death wish, therefore, operates to bring about just the condition it was originally intended to prevent, the loss of the mother. We may conclude therefore that the symptoms of the compulsion neurosis and schizophrenia correspond with the regulations of totem and taboo, which are designed to escape the fear of death by contagion. Further that the fear of death is a subconscious fear and in its last analysis is a fear of the loss of the love of the mother or of the punishment by the father who represents the personification of the incest wish.

After this long digression into the origin of the fear of death let us return to the situation is general. It has often been said that these cases are situation psychoses. All psychoses are in a sense situation psychoses. Those entitled to this special designation, if indeed any at all are, should be limited to where the content of the delusions negates the specific condition of the patient or environment, which if true would relieve the patient of the responsibility for the act which keeps him in the situation. Thus in the prison psychosis the murderer may believe that his victim did not die at all, and that therefore he has been pardoned, but that his enemies keep him from being released. If schizophrenia were a situation psychosis in this sense the patient might believe that there were no war, that he was in France on a vacation or there would be some delusion

which changes the environment or himself. But instead of all this the complaints of the schizophrenic are of a strictly *personal nature* and it is remarkable how closely they follow one stereotyped pattern. This is because they are all reactions to wished for conditions within himself. Someone calls *him* names affecting his character, usually referring to some sexual perversions; someone accuses *him* of being a spy; someone is going to injure *him*, is following *him*, is suspicious of *him*, is going to crucify *him*. It is remarkable that there is an almost complete absence of coloring matter applying to the war. In fact they show exactly the same delusional content and symptoms as those schizophrenics who have not been in the war at all. In other words the conflict is a strictly personal one, the sexual nature of which is clearly apparent in the stories of the patients themselves. Even in the paranoid cases, where on account of the projection element one would expect to find war coloring, the symbolic elaborations are personal.

It may be rather difficult at first sight to see how schizophrenia is a situation psychosis in any sense. It might be formulated as follows: When a man finds it impossible to renounce for the benefit of the race his egotistical ideas of self-preservation, and with it the lower loves on which this is based, the love of mother, self or person of the same sex, and society and his own self-respect demand such a renunciation, the onward flow of his libido is blocked and he cannot "carry on." No one can be altruistic with the libido fixed at the mother or narcissistic level. His self-respect and fear of fear prevent a physical flight so he makes a mental flight backward to that time in his life when he not only did not have to fight for self-preservation and was protected by others, but also to that period of his existence when he did not feel the moral responsibility of being a social animal. This is of course to that mental Elysium when he was cared for by his family and had no responsibility—to some stage of his infantile existence. This is the first stage of the regression, one we never see nor understand. This is the *first flight*.

This regression solves all his difficulties so far as the fear of being killed and the lack of social responsibility is concerned, because as psychoanalysis has shown such a regression is a symbolic death of the libido—of the personality. The patient accepts the death which he loves and fears according to the law of ambivalency. But unfortunately this solution only embroils him in new difficulties, for when he was actually in this infantile stage of his existence he

indulged freely in incestuous fancies toward his mother image, and hatred and death wishes toward his father and those who interfered with the love of the mother. He did not feel the social demand. In the inverted type, he wished the love of the father and had death wishes toward the mother. One should remember that these terms are used as prototypes, and that individual cases have various modifications of these extreme wishes. The recurrence of these infantile wishes now become intolerable to him, so that in withdrawing from adult reality by regression he does so only to find himself in a still more intolerable situation. This is his condition when he arrives at the hospital. Fortunately for him society has removed the great obstacle to the onward flow of his libido along adult channels in removing him from the situation where his life was at stake. He is sent to the peace and quiet of a ward where the cause being removed he rapidly recovers, provided no new obstacle is encountered.

When he enters this second intolerable situation there are two courses open to him, either (1) to shut out all conscious activity regarding his sexual ideas by refusing to think of them consciously but giving himself up to them completely in fancy, the hebephrenic solution; or by symbolizing and projecting them on others, the paranoid solution; or (2) to return to his normal level without insight, negating or forgetting the whole experience. It is only when he has completely regressed in the hebephrenic solution or satisfactorily symbolized his submission to the father imago in the paranoid type that his conscious mind ceases to rebel against the sexual infantile ideas which came to consciousness after the first flight. This negation or symbolizing of thought constitutes the *second flight*, since to negate facts or replace them by symbols is a failure to meet reality; but is a partial recovery, one step toward reality. As long as he can maintain this state of mind he is perfectly comfortable and will not recover. But the environment continually breaks in on his reveries or breaks down his symbolisms and so keeps the struggle before him.

All cases of schizophrenia breaking down from the strain of war recover, unless a new obstacle is encountered. If, by adjusting to reality, the patient would find himself in another, a third intolerable situation, he does not recover. These obstacles are the conflicts which cause regression in ordinary life, for example returning to an intolerable married situation or to one where the love object has been lost through death, or intolerable through absence of love

on the part of the patient or for which there was disgust, fear or hatred; or when there is great sense of conscious guilt for sexual acts of adolescence; great sense of inferiority, etc. It is these latter problems that the psychoanalyst has to solve.

The second conflict was one from which the patient had not entirely gotten away from before entry into the war, because regression occurred in those persons whose infantile affects were continually breaking through from repression during civil life, who had no real sublimations of their infantile trends, and whose love life was fixed at one of the lower levels. It is only a return to the conflicts of the early sexual life, to conflicts which long ago had been consciously forgotten, but which had been kept forgotten with difficulty. The level at which these conflicts had originally occurred was the infantile and early narcissistic when the sublimation of the *Œdipus* was taking place and during the period of birth fancies, when the riddle of life and the meaning of death was being solved. When the repressions were removed these infantile affects surged up from repression like water from subterranean depths in the pipe of an artesian well, and the patient stood mute, helpless or confused with this flood of infantile emotion pouring over him. His conscious mind, accustomed to gratifying his various crude infantile sexual desires in such combinations or with such modifications as to be acceptable to the ethical feelings of an adult, such as vulgarizing a woman who was his mother image instead of loving her, was suddenly forced to recognize these primitive desires in their crude form as he did when he was a child. For instance, instead of showing his love for his mother by sending her a bouquet of flowers, he now again has incestuous wishes toward her. He is forced to think a love language he once spoke, but which he no longer finds acceptable or tolerable. He is an enigma to others but more so to himself. Regression is spontaneous de-differentiation of libido. When a man changes his environment, in which he has led a somewhat comfortable existence, although an inferior one, and this new environment compels a larger view of life, he cannot rise to the emergency. He makes the effort, but de-differentiation takes place. This de-differentiation concerns principally his love interests. He has to demolish the old structure before he can put a new one in its place. As long as repression continues there cannot be sublimation.

The patient's problem is this: How can a man of thirty think, talk and act like a child of five wished to think, talk and act, and

at the same time think, talk and act like a man of thirty should? But this is not an exact statement of the case since the infantile compulsion is in reference to particular wishes only. Not all his infantile affects were repressed; many were sublimated and did not return in their infantile form. He may eat, dress and conduct himself like a man of thirty in many ways, provided his infantile affects do not compel him to do otherwise. The affects which return in their infantile form are those most severely repressed and always relate to his infantile love object, the nature of his love aim, his infantile birth fancies and his conceptions of life and death. This being a child with reference to his love life and a man of thirty in other respects is a manifestation of dissociation.

The actual child of five wished to do something, but his conscience told him that he should not. The child accepts the wish to do a things as though the thing were actually accomplished, and reacts to the wish as though the wished-for thing were a reality. If conscience says that the wish was a good wish there is no sense of guilt. But all repressed affects were bad wishes, else there would have been no need for repression, hence they are always connected with a sense of guilt. While solving his Œdipus problem the child killed with a look those who thwarted his wishes just as the savage kills with magic; and just as with the savage the evil spirit of the dead, be they loved ones, friends or enemies, are but his evil conscience. In our patients the evil persons or spirits the "voices" who are talking to them, talking about them or persons who are reading their minds, hypnotizing them or what not, the "they" we so often get in the histories are the *patient's own evil conscience*. Conscience is partly made up of prohibitions from within, phylogenetic racial knowledge, and partly from prohibitions from without, that is from society, which is an elaboration of the infantile family. Just as the infantile family enlarges into Society so the "they" may be enlarged to take in some body of men all showing the same characteristic in one respect, as the Masons, Catholics or other group, a symbolic representation of some members or attribute of some member of the infantile family. [The term conscience is here used in the sense of the corrective influence of the infantile ego-ideal.]

Schizophrenics describe this dual condition brought about by the dissociation, in many ways. Thus one says that he is made up of two persons, one right and the other wrong, God and the devil (the infantile wisher and his conscience); a second says that he is

one person at night and another during the day; a third that he hears voices in his left ear telling him to do this or that and another in his right ear telling him not to do so, again, the infantile wisher and his conscience. It is to be noted that the patient rarely hears the wrong or bad voice in the right ear unless he be left-handed or was so in infancy and was trained out of it, a very common condition in these cases. A large number are left-handed. This hallucination of hearing has a well-grounded meaning in life since we speak of the *voice of conscience* which would suggest that normal persons feel that the correcting impulse is so strong as almost, if not quite, to be heard.

The child wished to see the nude body of the mother, and spied upon her or wished to do so; his conscience reproved him, perhaps at the correction of the mother. Our patient reënacts in fancy those pleasant infantile experiences, and now, just as formerly, his infantile conscience, the "they," call him a spy. The word German stands for something bad, hated. Perhaps the child feared the father when he spied on the mother, and then the word German has the connotation with father.

The child wished to take the maternal nipple in his mouth. After weaning, and still wishing to return to this source of love, but being forbidden, he wished to take those parts of himself which resemble the nipple in his mouth, first his penis, then his toe and thumb. He again reënacts these infantile wishes in fancy and again his infantile conscience, the "they" accuse him of wishing to indulge in fellatio. The child in his birth fancies studied the birth of animals, and associated the females with the mother and the young with himself. (Chickens, dogs, cows, bulls, are common epithets for humans.) The repression of all sexual questions by his parents made him feel guilty and his conscience reproved him. He again returns to his infantile wishes to nurse at the breast and his infantile conscience, the "they," call him S. O. B. The child desired to obtain self-gratification, and the mother, a part of his infantile conscience, threatened to cut "it" off. Thereafter conscience said to him "if you do that you are guilty, it will be cut off." When he again returns to his infantile wishes his infantile conscience, the "they," are going to castrate him, or castrate him symbolically by cutting off his arm or leg, or cutting him to pieces, an expiation for his wish. The child had cruel death wishes toward the father, later toward the Germans. Conscience smote him and he reacted with excessive tenderness and submission to the

authority of the father. His religious teachings pictured Christ on the Cross, who submitted to the will of God the Father, a good man whom he should emulate and a father image. When he returns to his father hatred again he submits and punishes himself; now "they" are going to crucify him. The child while indulging in self-gratification feared to be caught; his conscience was watching him and reproved him and knew he was guilty. With the return of the infantile wish comes the return of the infantile fear and for the same reason the "they" are watching him, suspecting him and following him. And so on through the whole category of accusations made against him, the delusions are the things he wished to do as an infant and he is accusing himself of having done them or of wishing to do them when he hears the "they," his own infantile conscience, making the accusation. But what he cannot understand and which *we must* is that *it is the returned infantile wish* and the *returned infantile conscience* which is talking. It is true that he may have had just these experiences in later life (Peeping Tom, fellatio, etc.) but they were conditioned and made easier by the infantile channels which were formed and are often symbolic actions. Certain vile names are used habitually; they hit in a vulnerable place because when viewed from the standpoint of an adult our infantile wishes were just these crude, asocial ones. The greatest repressions were needed where the temptation was greatest, hence the use of the reference to the family dog. Later in his birth fancies the child learns that the male introduces something somewhere and not knowing of the existence of the vagina often believes that children are born through the rectum (the theory of cloacal birth) and that impregnation takes place through this opening. In his incestuous fancies toward the mother, and wishing to emulate the father the child wished to introduce his penis in the mother's rectum. Hereafter the rectum may remain a necessary organ for his love gratification. Conscience reproved him as a child, and with the return of the infantile wish and infantile conscience it, the "they," accuse him of wishing to indulge in pederasty, taking the active part. It often happens that, conditioned by his infantile experiences, he actually did indulge in sodomy or fellatio, taking the active part, in adolescence; or he may remain actively homosexual through adolescence, but analysis shows that these acts are only a continuation of his infantile wishes. These later experiences are a source of terrible worry because he thinks that the voices are referring to them and knows that the voices are telling

the truth. He often complains of these accusations bitterly and remembers them consciously; but we should remember that behind these experiences are the infantile ones. If the patient has ever been heterosexual (and one must not make the error of calling prostitution heterosexuality) and has made a flight from women he quite naturally returns to that method of gratification that formerly gave the greatest satisfaction, the level of his fixation. This is the class of object-homoerotics or aggressive homosexuals, the Don Juan type of later life.

Contrasted with this group are those cases where the Œdipus was inverted, where as a child he was uncertain of his sexual rôle and imagined himself in the place of the mother. These are the inverts, or subject-homo-erotics or submissive homosexuals. Here the nature of the delusions is quite different. In the Œdipus he identified himself with the mother, wished her death and the love of the father, and in his birth fancies wished the love of the male. Conscience reproved him. With the return of his wishes to submit physically to the father, the "they," his infantile conscience, say they are going to force him to submit to sodomy, or make him take the passive part in fellatio; they accuse him of being pregnant; or they are going to force him to submit symbolically when they are going to stab him, shoot him, or penetrate him in some manner.

In the first series the aggressive homo-erotic submits to the dominance of the father who was a strong man because he inspired the child, or from a sense of guilt for his cruel death wishes toward him. This is illustrated in the crucifixion attitude and *flexibilitas cerea*. The catatonic fights against his own wishes and the catatonia is a physical fixation with the object of making the wishes impossible. The hebephrenic gives up the fight and seeks comfort in becoming a child again and indulging his fancies *ad libitum*. In the second group, the submissive homo-erotic, the patient has given up the fight to become or remain heterosexual, and if married has taken an unrejuvenated mother image to wife. In these cases the father was a weak man, while the mother is usually found to have been an aggressive woman and dominated the father. The patient submits to the mother as a female. All his delusions show submission or wishes to submit to another male. These are the paranoid cases. Since he does not escape by regression and the conscious admission of his desires would be intolerable, he escapes by symbolizing his wishes to himself, and they must be interpreted at the symbolic level, but they are nevertheless *infantile wishes* that he

has symbolized. Any breaking down of this symbolism would be followed by a conscious realization of the nature of his cravings, which would be very painful. He therefore resists any attempt to translate these symbols into terms of reality, until he has given up the wishes when they spontaneously disappear. When the meaning of the symbol becomes too obvious for comfort he changes the symbol for another.

There is much doubt in the writer's mind that regression to the intrauterine level ever occurs in schizophrenia. It is true that the patient often assumes the intrauterine or fetal position; and in the worst cases the patient retires to the dark corners, strips off all his clothing and wraps himself in a blanket. But this is also the position of many adult savages and human children. If the patient has auditory hallucinations of formed words or visual hallucinations he certainly has not regressed to that level, but only to the level of his infantile birth fancies where he dramatized the phantasy in his play activities or day dreams. It is also doubtful if suicide means a return to the maternal matrix. Analysis of the records of a number of cases that actually did commit suicide showed such additional delusions as being hypnotized, which is submission to the male, sexual experiences of a passive nature, wishing to die to be born again and a great sense of conscious guilt. The masochistic element is very strong. The fact that these patients almost always hang themselves even when it is very difficult for them to do so, or cut their throats suggests the expiation of their crime at the symbolic level, a modified crucifixion, and rather a submission to the father. The sense of guilt seems so oppressive that there is an inversion of the fear of death into the fear of life, life and death being ambivalent emotions.

Instead of hearing a voice accusing him of vile practices the patient may believe that he is suspected by other persons of wishing to indulge in them. The delusions are the infantile wish. Hallucinations of sight may be present, when, just as with the auditory hallucinations, they are the infantile images, the father or mother images or their surrogates. A very large percentage of these cases show that the patient was an only or the youngest boy, with a great attachment to the mother or an older sister who resembled the mother, who cared for him in his childhood. When either kind of hallucination is not recognized as an infantile imago, it is nevertheless usually easy to reduce it by analysis. Visual hallucinations are usually symbolized on a higher level than the auditory.

The usual mechanisms of dreams such as distortion, condensation, dramatization, replacement, inversion, etc., are seen in the delusions and hallucinations, since they are also infantile wishes the same as dreams.

We may always get a clear idea of the delusion or hallucination if for the word "they" we substitute the words "my infantile conscience" and by remembering that this prohibition is against actual infantile wishes recurring in the patient's mind. When the delusion or hallucination is symbolic, the idea for which the symbol stands must also be substituted.

Finally the writer wishes to state that the conclusions reached referring to the types of homosexuality apply only to the male homo-erotic; and to emphasize that whether the patient is an aggressive or passive homo-erotic depends on whether the libido seeks an aggressive or submissive means of gratification.

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THE PARAPHRENIC'S INACCESSIBILITY¹

BY MARY K. ISHAM, M.D.

NEW YORK CITY

The root words of paraphrenia, meaning *beside* or *beyond mind* do not disclose beside or beyond whose mind, but discarding for the moment the formal history and meaning of the term with its close relation to paranoia and schizophrenia or dementia præcox, we know that it can be applied accurately in its latent meaning to a disturbance of personality which lies beyond the mind or understanding of the psychiatrist—although not nearly so much as it did before the illuminating work of Kraepelin, Freud and Jung. The patient often has at least a partial insight into his condition. The physician has not enough insight to cure him. He may be able to transform some of the symptoms into those less troublesome, to solve a few conflicts, and make several hours less unhappy for the patient, but he does not cure him in the same sense that he cures a psychoneurotic. The physician may also make to his own satisfaction many plausible interpretations of the patient's symptoms, but unless these are accepted by the latter and effect his release from them, they do not fulfill their function of curing. The term *paraphrenic* includes a connotation of the physician's unconscious revenge against the patient because he could accomplish for the latter so much less than he attempted.

Some paraphrenics effect an automatic self-cure in a selected environment by returning to their own norm after reaching the limit of regression and then reversing the process.

We are now classifying psychoneurotics and normals together quite easily. No one feels hopeless if he is called neurotic, but the term paraphrenic carries with it a sense of incurability. Still, because there are so many signs of immense energy stored away in the nature of paraphrenics, we are tempted again and again to continue our search and speculation, to keep on working with them, in and out of their several kinds of attacks, even though we find after all our efforts that the patient continues to be locked up behind his inaccessibility.

¹ Read before the New York Psychoanalytical Society, March 30, 1920.

It is this constancy of lack of accessibility which is the most important determinant in making a diagnosis of paraphrenia. And it is from the starting point of the paraphrenic's inaccessibility that I wish to discuss a few of the patients with whom I have worked.

I shall first tell you of a personality who presented the hardest and smoothest and most opaque surface of any one I have met in private practice. Every attempt to soften the defensive enclosure glanced off dulled and ineffectual. This patient was quite indifferent about coming to my office, and merely allowed herself to be brought by a relative who was advised by another physician to bring her. She had a substratum of constitutional inferiority and feeble-mindedness which were ingrafted with paraphrenic trends. After her transplantation to the United States from Russia at eleven years of age, her abnormalities became more evident. At the time of consultation she was twenty-four years old, and had lived in this country for thirteen years, yet she could read and write only a few words of the English language, and that with difficulty. She could read and write Russian with more ease, and had the native intelligence of a child of eight years, plus sixteen years more of experience and memory, the last seven of which were spent under the care of physicians in and out of institutions. She lived at home, and was able to help support herself at a simple occupation and go about alone.

She complained, "If I could see something of myself in other people I would feel better. The emptiness draws my personality. I feel that the wall there (referring to the wall in my office) is all right, but the space, the emptiness, I cannot understand. When I stand and talk the walls look at me. White stone walls scare the life out of me. From the chest up, I feel empty. I feel like I would be the wall. Everything looking empty and wide open." Sometimes the walls appeared to her not only empty but gaping. At times she felt she was about to be swallowed by the surroundings.

"I feel that there is not a 'featch' in my face," she said. "Featch" meant feature. Formerly she had an illusion that her head did not walk along with her, and at another time a delusion that a good-looking sister had cut off her (the patient's) face, and used it for herself.

She told me how she used to cry about her face when a child, but insisted again and again that it did not bother her now at all.

"If a doctor would understand me and would tell me something

new, I could be cured. When people pay attention to me, I feel relieved."

At first she thought I could cure her, because she would be able to find her lost features in my face. She was pleased at my close attention to everything she said. She talked very fast and annexed glibly and often in grotesque form any word of spoken English that came along, together with those of her own coinage. If I attempted to say anything, she was very restless and did not listen, fidgeting to continue a repetition of the history of her sufferings. She could not focus her attention, and was completely self-distracted.

In this poor girl's case there was a reason for repressing the feeling of having a face, for she had a disfigurement of the upper lip and left nostril resulting from a hare-lip. A successful operation had been performed when she was a child, which left some evidence, however, of the original trouble. She always dreaded looking in a mirror, but declared that the feeling had nothing to do with her scar, but with her general appearance of ill-health. She was very fat and anemic, and was receiving medical treatment for these and other physical disabilities.

The interpretation of her obsessive fear and ideas crystallize into some form after learning the following history which I have greatly abbreviated.

Seven years ago, she had undergone an operation for an ischio-rectal abscess. A few weeks afterward she awoke with terror from the following dream: *Somebody was right near me—I didn't know whether angel or devil—and cut me up. There was some blood and I felt that I was screaming terribly in my sleep. I put my hands out and wanted to chase someone away.* This was a reproduction of her fright over the operation and conflicting feelings about the doctor.

Immediately after the dream, the obsession about having no face came upon her with its succeeding feelings and transitory illusions and delusions.

The doctor who performed the operation was very fascinating to her, but realizing that he could not care for her, she repressed the libido outgoing toward him and thereafter began a long series of visits to different physicians to cure her symptoms.

The libido of this girl who was predominantly both autoerotic and uncomfortably narcissistic was stimulated and brought further to object love by close contact during and after an operation for

ischio-rectal abscess by a physician, who had already been fascinating to her. The inadmissible feeling repressed was absorbed by the already repressed pain of her disfigurement. Several weeks afterward the unconscious brought the craving nearer the surface through the dream and with it the old pain which made the situation unbearable. She therefore the more vigorously repressed all painful ideas concerning her face and decreed it absent. But so much the more did the search for ideal features emerge, and she began hunting her features in the face of physicians who were substitutes for the first. Her obsession allowed her to keep on seeking her physician and at the same time to deny the existence of her disfigurement. I did not explain this to her. It would have been quite unacceptable and caused a still further repression, perhaps, of consulting physicians, which was her safety-valve. This patient did not have the average intelligence nor capacity for effort. And like most paraphrenics she had an automatically working mechanism for progressively transforming all symptomatic acts which she knew were noticeable into further repression and thus developing a deeper psychosis with different but more troublesome symptoms. The less said to such patients, the better, for too much advice is misplaced.

This girl by finding some physician who would act as a substitute for the first, who would tell her something new, pay attention to her, *i.e.*, tell her he loved her, would thus supply the ideal features, for they would be troublesome and a hindrance to her fulfillment in life no longer. But her conception of love had been of an autoerotic type, for she had previously never felt affection for anyone, not even in the family circle. She had admired, pitied, and feared her father, but had never consciously loved him. I could not find evidence of her being able to make an identification with any one on a pleasurable basis. She could only start an identification of herself with pitiable individuals from which she immediately shrank.

This persisting identification with pitiable objects is quite a common mechanism in paraphrenics. I have a number of cases in paraphrenic men who identified themselves in infancy with mothers mistreated by husbands. The painful identification and struggle to get away causes a constant conflict, with both opposing forces in the unconscious. An irradiation from the disturbance reaches the surface as a feeling of discomfort, inadequacy.

There is not time to go into an interweaving of forces showing

the original identification with a pitiable object in this case and its relation to her actual misfortune, this again connected with a money complex, with its fear of poverty, a displacement of this anxiety upon her middle name, and all this again hitching up to an anal erogenous component and the operation for ischio-rectal abscess, etc. Before the present trouble came to the surface, her middle name had to be dropped because of her superstitious fear of it. (One starts to speak of certain traits in these cases, and is immediately led into innumerable channels. Since this is to be a short paper, we shall have to return abruptly to the subject of inaccessibility.)

We have seen that she was trying to cure her trouble by finding in the face of others a reflection of her own ideal face. She did not know how this was to be done. But it is evident that she wanted to find it through an appreciative answering glance of others. At first she thought that she would find the lost features in my face, but I ultimately failed to qualify for the proper response.

When very perceptible disturbances had resulted from a blocking of libido, caused by the intersection of many fixated psychic components at the time of the surgical operation, she regressed into seeking identification with inanimate things, which gave no response but terrified her. In her expectancy and dread of unfriendly behavior from inanimate things and in her superstitious belief in the magic power of names, she was distinctly archaic. Indeed, she had never advanced from this animistic level, except in certain off-shoots of every short growth. She had very little native intelligence and creative imagination. She could not imagine anything when looking at the wall. She could not give free association to a stimulus word. Her dreams were like those of an unimaginative child—mere unchanged reproductions of things that had happened—of being cut, of telling her troubles to a doctor, of recording the numbers of samples sent out from an embroidery store, which was her occupation.

She could make, however, a sort of identification, a negative one, with her ideal, in a wall. A wall did not contain the hated features. It had no disfigurement, was frictionless, calm, cold, non-irritating.

Here we have an individual constitutionally inferior in both biological and psychical reactions. She was not a subject for psychoanalysis, but I had an ambition to see what I could do toward clearing up the obsession regarding her face. I soon found that

the requisites for starting a transference were lacking. As for my own share in the transference, I had both sympathy and empathy for her (in the sense that Dr. Southard has elaborated *empathy* from Titchener's coinage and use of the word) *i.e.*, I could quite readily see how I might have reacted in the same way under the same circumstances. But I had to exert very fatiguing effort to read myself into all her trends. After she finished her hour, I was almost incapacitated for work on other patients.

On her part, she was unable to make any identification with another except momentarily. After her history and complaints became mere repetitions, and I arrested the flow of her self-distractibility by requests calling for some focusing of attention on her part, she had no more interest. The rewards of this attempt were quite negligible and after a few weeks she stopped coming.

The next patient, a girl of twenty-two, more intelligent and educated than the preceding patient, was inaccessible in a different way. She finished the grammar school at the average age, and entered a technical school which she left after two months of dilatory work and a severe reprimand from the principal for her silly tricks and disturbing behavior during school hours. Since then she had lived at home with two indulgent parents who had spent most of their time in entertaining her. Her father brought her to my office while she was in the initial stage of an excited phase of hebephrenia. She giggled all the time and in her rambling talk gave out the following information. Her queer feelings began two months previously when she was walking along the street and looked into a large mirror in a show window. She saw the reflection of her own face and of many people. Since then she was always looking to see her own face in other people. She was quite satisfied with her appearance. "When sitting opposite a stranger," she said, "my nose isn't enough proof to know that I'm there. I don't feel myself unless I can see myself in the mirror. I feel as if I'm between people. There is so much traffic and faces in the street that I get muddled up. Everyone acts *for* me and talks *for* me and sounds draw me. People take me away and I feel empty. I know everything except myself. I cut off the border line between me and the next party."

Here we find, in contradistinction to the first case, a rush of identification with persons so close that there is no dividing line between herself and the environment. She realizes that something is wrong. Seeing herself in the mirror reassures and pleases

her. Unlike the first case, she was pretty and felt comfortable only when looking at her handsome features in a mirror. But she failed to read a response or reflection in the faces of other people. I judge this was on account of a realization of her silly conduct. When the first hour with me was over, she wanted to stay longer and said if she couldn't live with me she didn't want to be treated. Owing to the impossibility of adequate care for her at home and her excited condition, I advised a sanitarium or hospital and did not accept her for psychoanalysis. She lacked the capacity for objectification, could not detach herself from the environment, and did not possess the necessary mentality for analytic work.

In a successful transference there must be something more than a mere identification. There must be the power of objectification, reflection, always necessary for understanding and properly disposing of the accumulating material coming to consciousness in analysis.

Sometimes the identifying process is spontaneous. Sometimes it requires effort and is consciously cultivated as by physician toward patient in order to help. When a good transference is present, there is always a free and spontaneous use of both the identifying and objectifying process in varying proportion, in addition to what is cultivated. But from a paraphrenic patient one usually expects very little productive transference. There can be no plastic give and take of libido when either identification or objectification become fixed in the relation between physician and patient. A transcendence of interest in the psychoanalytic work is the means of preserving freedom for sublimating the released libido.

The next case lifts us into something of a real transference which means more accessibility and therefore more chance for cure. The patient was a woman of forty-two, who had been a school teacher. She was worrying, when she came to me, about an obsessive thought, just on the verge of hallucination, and amounting to a very vivid mental picture of a paying-teller in a bank she patronized. When she closed her eyes she could see the image, but realized it was imagination. She always saw him in the same position with his head half turned, his back toward her. That was his actual and customary position in the bank where he was boxed in between two open gratings and serving the men from one side, the women from the other. He was usually facing the men's side, and only half turned when waiting on the women. I went to the bank myself in order to see how much of this was

fantasy, and found her description quite agreeing with fact. The image became very annoying and she was frantic with it. The analysis disclosed that she was wishing to make this man turn around and look at her with a glance of admiration. Upon discovering this, the image ceased troubling her. Previous to her obsession about the bank clerk, her many love affairs, as she called them, numbering twenty, could all be resolved into craving for glances of admiration first from the men themselves and then from others in approval of her conquest. We afterward spoke of these men as exhibit No. 1, exhibit No. 2, No. 3, etc., for she wanted them simply as handsome escorts to complete her own wished-for fine appearance and show her family and friends that she, too, could attract a fine-looking man. Her fantasies of those men were all exhibitionistic, not of the gross type, but of making a show of the splendid captive who had yielded to her charms, and was, in fact, a spectacular extension of her own personality. The determining factor was the partial impulse of showing, trailing from childhood, when her mother, herself very neurotic, made a special point of dressing her expensively and showily and parading her up and down the street before the neighbors. A small neighbor boy who was awed by her appearance at that time, comes into her dreams in many disguises. The pleasurable element in the exhibitionistic tendency persisted as an ultimate satisfaction, but there was also an unpleasant feature in that an aunt whom she greatly admired had depreciated her appearance in these early years and called her ugly. This gathered to itself every impression of a similar sort and she kept her fantasied ugly face in constant consciousness. She finally developed a functional eruption from over-attention.

She stood before the mirror and examined her face minutely every time she entered my office, then sat down and asked me how she looked, and again before leaving would scrutinize and rearrange her hair, hat and neck-piece. She was truly like Narcissus, forever seeking the ideally beautiful and elusive reflection.

This exhibitionistic tendency does not, of course, exhaust her whole paraphrenic condition. She was also suspicious, imagining that mean remarks were being made about her by associates, and had numerous other symptom-complexes which we shall not go into.

We have seen that the handsome and admiring boy of the patient's early childhood experience had been transformed through a series until it culminated in the bank clerk who must be made to

react in the same pleasurable way, but who would not, and created an obsession. A whole series of aborted transferences had been effected here. There was a hitch in every one which caused the paranoid suspicions and jealousies and the compulsive doubts and fears. The critical aunt, on the other hand, started a troublesome introversion or withdrawal of libido and therefore, did not later return from without, but created only a sense of inferiority and dissatisfaction.

Paraphrenics have serious difficulty in making transitions. They cannot carry themselves through from one level to another with sufficient integrity to keep transitional explosions and fixations from causing trouble later. This patient was enclosed within several layers of partial impulses in the last turn from self to object love. Three months off and on of psychoanalysis gave her a much larger outlook from her enclosure and helped her greatly, but did not cure her.

The next patient, Mr. S., a former theological student, was much more accessible up to a certain point. He had a very advanced academic education, was responsive and keen on discussions of current topics and very willing to tell you about some of his traits which he considered peculiarities, but a component of his personality was so invaginated that it was practically split off and inaccessible. His case well illustrates the schiztic character of a certain class of paraphrenics. When I last saw him six years ago, he was forty-five years old, single, and had been living in a delusional world for fourteen years at a state hospital. He believed himself so controlled and identified with the spirits of three girls—Annie, Katie and Susie—that no one could see anything of his original self. This was not the hysterical multiple personality, for he always presented the consistent and serious behavior of Mr. S., who was steady and dependable and entrusted with errands to the city for the staff and employees, truthful and exact in all his relations toward other people and allowed full privilege both in and out of the grounds. At times, however, he was depressed, and at other times excitable, and stayed in his room. Neither did this patient show the typical schiztic character of converting his complexes into mannerisms, stereotypies or verbigerations. The psychic effect was so deeply invaginated that it did not overflow into the environment nor even into gestures or expressions directed toward the environment; and this inturned and practically split off portion was again divided.

He had been diagnosed by several psychiatrists as a paranoid form of dementia præcox and yet there was nothing suggestive of a paranoid except the partial narcissistic fixation and the inadequacy of the homosexual sublimation as evidenced by his delusion. He was persecuted by these immaterial girls, which is a form of inward instead of outward reference. He said he was controlled by now one, now another of them. They deprived him, he wrote, "of tactual perception and physique, consequently he had no physical diseases or ailments, although he was blind, deaf, and dumb as far as his own former person was concerned."²

In this case, the remnants of the early passive character of a compulsive neurosis can be detected in what he writes about himself: "My timidity, as all women are timid is not perceivable by the material people with which all of us collectively associate, so the only precaution I need to observe is my audible language to material people while on earth, and I might add, my handwriting; but as to Mr. S., who cannot write or talk the English language, I am inclined to believe that he is very timid in a marked degree, for all dumb people are more or less timid because they are placed in very adverse circumstances."²

But on the same page he writes quite the opposite and it bears a remnant of the later period of the compulsive's aggressiveness: "I am what you might call bold, but no person in this material world has ever seen any of my bodily movements, not even in an iota sense, consequently I am devoid of tactual perception to the physical people, but not to the immaterial people *up in Hell*, the home of the blissful."²

Mr. S. was diagnosed under the Kraepelinian classification as a paranoid form of dementia præcox because his delusions were fantastic. He was not diagnosed as a paranoic because he lacked the typical aggressive and exuberant make-up and had no delusions of persecutions from real persons. He was sad, serious, timid, and constrained. He was placed in the dementia præcox group because it was not known where else to place him. Like many others of his class, he follows rather the compulsive neurotic type where the affect is not converted outwardly, but remains in displaced ideational and emotional expressions.

The compulsive type reacts with envy, repressed hatred and anger, timidity, constraint, and if the ideas and emotions are con-

²Quotations cited from p. 405: "Timidity and Insanity," by Mary K. Isham, M.D., *American Medicine*, August, 1909.

verted into delusions, suffers from immaterial visitations. He clings to a fundamental and passive identification mechanism in his psychosis.

The more manifestly aggressive type results in more pronouncedly paranoid states. The paranoid, as such, reacts with suspicion, jealousy, and ideas of persecution against real persons. He has just enough aggressiveness to reach further out into a more complete transference, *i.e.*, he can respond to and react toward another personality with a clear-cut personality of his own. Still, he can experience only a circumscribed transference and can move in a heterosexual circle only with limitations. His aggressiveness is not ultimately productive and social, but at times rude, insolent, and even violent.

In the last case, which was not analyzed, one may make a fair guess that the three girls represented acquaintances of childhood with whom the patient had effected only an identification, not a complete transference, and whom he had later absorbed psychically with increasing passivity through several series of personalities, to such a depth within his own nature that they became delusional when finally ejected. He had identified himself with these girls so closely and fixedly that he could not get free. The paraphrenic has lost, or rather suppressed the power of becoming psychically one with or separate from the environment at will, and therefore cannot experience a plastic interchange between the self and another person.

TRANSLATION
PSYCHOLOGICAL PSYCHIATRY*

BY HONORIO F. DELGADO

JEFE DE CLINICA DE LA FACULTAD DE MEDICINA

TRANSLATED BY CLARA WILLARD

"Psychoanalysis is as important for the understanding of the construction of the psyche as dissection is for the understanding of the structure of the body, or chemical analysis for the understanding of the constitution of the molecule."—S. E. JELLIFFE and W. A. WHITE, *Diseases of the Nervous System*, 2d ed., Philadelphia, 1917, p. 20.

We are witnessing a radical reform in the clinical and doctrinal ideals of mental medicine; we behold the dawn of what may be called agnostic psychiatry. The followers of this psychiatry, brought to a realization that it is impossible to attribute active values to non-psychic processes, have chosen a new point of departure looking toward the establishment of a scientific era for mental pathology.

Although the new psychiatry, in the method adopted and the results attained, differs fundamentally from the psychiatry which it is replacing, it is still not absolutely new, being to a certain extent but a return to an earlier form of the science of mental phenomena. The idea upon which it is founded can be traced, indeed, to the very infancy of psychiatry, so that, at the beginning, the agnostic tendency seems to have been due to nothing more than a fortunate conjecture. Ph. Pinel was the pioneer in the new direction and first turned psychiatry into the paths of psychological interpretation. Those who came after him, however, influenced, doubtless, by the great discoveries of their epoch, in physical science, and losing sight of the fact that the neuron, or nerve center, is secondary and not anterior to the functional activity of adaptation, went astray in the no-thoroughfare of a pseudo-concept of psychic disorders, a concept springing from determinism and anatomo-psy-

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chology. As a result they failed to direct their researches to the proper facts, and for an entire century the successors of Pinel wasted their efforts in futile directions.

Every one who reads Pinel will be profoundly impressed by the circumstance that this "presumptuous ignorance" as he calls it, should, in spite of all he said, have so long prevailed. I cannot resist the temptation to translate some passages of his great work,¹ which demonstrate his acuteness and breadth of view. What at that time was mere inference is today, as we shall see from what follows, fully confirmed by clinical and psychological experience. "How many points of contact there are," he exclaims, as if he already foresaw the anastomosis of paleopsychology with psychiatry, "How many points of contact there are in this respect between medicine and the history of the human species" (pp. ii-iii). In another place he makes a statement in marked contrast with the triumphal assertions of the accepted psychiatry of that period, concerning the incoherence and barrenness of the mental content in psychoses. He says: "Insane persons are, moreover, extremely subtle where there is not complete aberration, and it would be a serious omission not to observe them directly and attempt to penetrate the secrets of their thoughts" (p. viii).

Pinel was also perfectly aware that the empty education of the average physician was wholly insufficient for the mastery of psychiatry. Foreseeing the demands made today by psychologic medicine, namely for a knowledge of general biology, ethnography, philology, sociology, history of civilization, esthetics, psychology of art, biographic history, erotology, individual psychology, characterology, moral philosophy and cosmology—forseeing all these requirements, the father of psychiatry asks: "Have not the difficulties multiplied, since the beginning of this career, in proportion with the advances in extension and variety of the accessory sciences which it is necessary to acquire. Is it possible for the physician to remain ignorant of the history of the human passions, the most frequent causes of mental alienation!" And again, "Is it not necessary that the physician should study the lives of men who have been celebrated for their discoveries in science, for their love of the fine arts, for austerity of life, for sufferings arising from thwarted love! Is it possible for him to trace the alternations and perversions of human understanding if he has not studied Locke and Condillac and if he has not familiarized himself with their doctrines? Would it ever be possible for him to explain the countless

facts which pass before his view if he is content to travel servilely a beaten track and if he is without solid judgment and ardent desire for knowledge?" (pp. x-xi). In another place he says on the same subject "Habits of vigilance must necessarily give to intelligent and zealous men a great store of detailed knowledge and a breadth of view not found in physicians who, except where their attention is especially engaged, restrict their observations to occasional visits" (p. xxviii).

In regard to his theory of pathogenesis, methods of examination, and treatment Pinel is, in many respects, an exact precursor of the psychoanalyst. Thus he speaks of "organic lesions which are the *effect* or the cause of the alienation" (p. xxvi); and of the pathogenic influences of experiences taking place in early life he says: "We remember the scenes of our first years with interest, the frenzy of youth, the vivid emotions formerly experienced" (p. xxii). Furthermore, he was not unaware of the significance of the ethical problems in the genesis of mental disorders, and of the value of a psychotherapy suited to the nature of the pathogenic cause. "Insanity," he says, "is, at times, due both to physical lesions and to original predisposition, but *in most cases* it is due to very lively moral affections which may differ very greatly from each other in their nature" (p. 10). "It thus appears that the physician finds verified to a certain degree the subtle speculations concerning moral affections of those learned men of ancient times who regarded such affections as diseases of the soul. No matter what idea may be attached to this word it is certain that moral affections are the most frequent causes of mental diseases. Countless proofs have been furnished me of this fact by the cases of mental alienation I have observed in public and private institutions and by the records full of authentic details, which I have consulted" (pp. 12-13). In one place he speaks of the "happy application of moral remedies" (p. x), and in another he finds fault with "routine blindly followed by a large number of physicians who revolve in an endless circle of blood-letting, cold baths, strong and frequent douches, without giving any consideration to moral treatment" (p. xxiv). In another place he approaches even more closely the concepts which today form the foundation of psychoanalysis, emphasizing "the varieties of individual constitutions" (p. v) and making use of the following words: "It should not be forgotten that nature follows general rules with individual variations, and that true medical doctrine consists first of all in a faithful account of symptoms,

no matter whether favorable or the contrary" (p. 9). But nothing reveals more clearly his comprehension of psychoanalysis than when he writes "We ought to proceed more systematically in the observation of phenomena of alienation and apply more persistently to this disease the analytic method, seeking to bring about a better understanding of it generally" (p. 5).

The dormant state into which mental medicine fell after Pinel's time was not wholly without justification however. All phenomena were, during this period, referred exclusively to somatic states and to deny that there was some foundation for this view would be to make an assertion without an understanding of the historical facts. In reality there was very good excuse for this adherence to somatic explanations: psychology had never been of any practical use, there had never been a systematic psychognosis and the mental sciences (?) revolved, as though petrified, in the vicious circle of scholastic nomenclature. Consequently Leonardo da Vinci was not far wrong in calling them *le bugiarde scientie mentali*. But it is also true that this same physician placed the science of medicine at such distance from things spiritual that it remained a stranger to all phenomena of mental nature and to all that was not in accord with its own pathology of "dust to dust." Because of these circumstances the advances brought about by Sigmund Freud and his school are especially worthy of praise; he has organized a method, a psychognostic and psychotherapeutic technique, and has discovered the laws which govern the integral phenomena of human mentality, in the normal as well as in the morbid state.

"La science de l'esprit humain, c'est l'histoire de l'esprit humain," wrote Renan, and the apothegm is true not only of individuals but of the race as well; and this is also a concept which loses none of its applicability in the study of morbid psychoses. Psychogenic mental disease is essentially conditioned by the past of the subject and the lines it takes are determined by the philogenetic evolution of human conduct. Neuroses and functional psychoses are the active results, the economic reactions, so to speak, brought about by intropsychic processes of defense. Both the pathogenic element and the defensive factor are autogenic products. For this reason the critical judgment of the patient is able to obtain a mastery over the conviction of the disease, the morbid individuality over the nosographic species, a mastery which is more marked in psychopathology than in somatopathology, where, usually, the only factor really historic is the defense reaction, because the pathogenesis is

external. The disorders of psychic life are due to the circumstance that a system of ideas or tendencies become segregated and, like a true infection, starve the mentality and absorb its energy. These disorders, however, differ from a true infection in that here the invading factor is consubstantial with the defensive factor, forming a part of the same individuality; the antagonistic elements have, therefore, from the very beginning, a common origin and a power of co-adaptation. This circumstance furnishes a sufficient explanation of the great diversity of these morbid states and reveals the subsidiary value of the diagnostic formality in the new psychiatry.

For this reason, in explaining the new points of view we shall not speak in detail of the clinical entities—we have already spoken of them elsewhere²—but shall briefly review the evolution of the psychic functions, giving an idea of the determining factors which take part in the psychogenesis of the psychoses, and describing their mechanism. Though each patient presents a separate and distinct problem for the physician, an original theorem for his solution or demonstration, there are, nevertheless, as in mathematics, certain processes derived from general principles which are applicable for the solution of all cases having certain general features in common. The most synthetic manner of treating our subject is to begin with these general principles and this is the method therefore which I shall adopt for this brief disquisition.

The process of human evolution, in a last analysis, is nothing else than an ever increasing complication and refinement of functional adaptations to the conditions of life. At every stage of progress the actual motives condition such a configuration of the psychic functions as to involve a subordination of the configurations engendered by past conditions; and the new configuration differs from those which preceded it by its more numerous and more specialized relations with the environment.

In the evolution of the race, there is one period of supreme importance in which a new factor intervenes in the zoölogical chain, namely the factor of life in community, in which the interaction of individual mentalities begins. This life in community implies compulsion, violence to the adaptive activity which was formerly spontaneous and constructive. The endogenous determining factors of conduct are inhibited through norms imposed by superorganic forces, and this is the point where morality has its origin, seeming really to be a biological anomaly, the expression of a discord be-

tween the instincts of the individual and the herd instincts. "Morality," according to Trigant Burrow, "is nothing else than an expression of the neurosis of the human race,"⁵ and, as we shall see from the following pages, this phenomenon is of the same nature as the disease referred to.

The primary psychic positions continue to exist in the subconscious of every individual in structural permanency, or better expressed, these modes of adaptation which are no longer used do not cease to exist when they are replaced by other more complicated ones which are, at the same time, more fragile. Now, while the archaic psychic structures, the fruit of the experience of the race, still persist in individuals of today only as functional potentialities, the mental stages belonging to the history of the individual subject, from birth on, persist in his subconscious as a concrete content, having values which may be again revived. From this we see how the subconscious pertaining to experience of the subject is derived.

At birth the individual has no other psychic activities than those connected with the satisfaction of physiological necessities; the content of his mentality is made up of elemental affective tendencies of purely individual significance; it is "autistic" (E. Bleuler) so to speak, solely interior, its scale of values having the two poles pleasure and pain. All the relations of the individual to the environment have at that time no values beyond the hedonistic, which have reference solely to his organism. Thus, for example, the relations of the child to the mother have as their only psychic equivalent the emotion caused by the satisfaction or the necessity of satisfaction of purely biological desires. In this way the mother represents for the child solely an object of desire, or an instrument of pleasure.

When the child brings his various organs into activity, he not only experiences a feeling of pleasure, or in other words of intense life through the action of dispelling the energy accumulated by assimilation, or through exercising a power of movement, but he also receives a more or less clear impression of personal power, the mnemonic trace of which is a genuine symbolic representation of the power to act. This is the stage in which the motives of action are egoistic and sensual, in which *libidine non ratione agere*.

Inasmuch as the satisfaction of necessities as soon as they arise is not constant except during the intrauterine life, the individual experiences later, as a result of the non-satisfaction of his desires, the feeling of displeasure or pain. This awakens in him, simul-

taneously with his consciousness of self, the feeling of reality; and the child then begins to distinguish his ego from the environment; he ceases to be encased in his world of exclusively emotional and auto-hedonistic values—a world filled with illusions and hallucinations. He emerges little by little from the profound obscurity of his hermetic existence, and his psychic activity finds outlet in other fields, becomes objective, at the same time acquiring a new scale of values of a superior, intellectual order; the reign of a realization of cosmic and social principles begins, the stage of *ratione facere*.

This transformation of the personality takes place wholly and entirely within the ego of the individual, in the conscious sphere, that is to say in the highest dynamic sphere. Here ceaselessly constructive and developmental forces thrust back, without destroying them, those functions of adaptation which are non-actual, or inferior. We use the term thrust back advisedly because the primitive modes of adaptation are not annihilated but survive as substructures, as hidden and subconscious activities. Having the stability of something enduring they continue to exist after they are built over by the superior formations. As the great poet who had such deep insight into the nature of man said:

Dass von der Wiege bis zum Bahre
Kein Mensch den alten Sauerteig verdaut!

From the cradle to the grave no man can digest the old leaven.

This hidden psychic force, although the reason for its existence has ceased to be active, and though it no longer finds expression spontaneously and openly, exerts a secret influence over the immediate and actual psychic activities in such a way that, without really overturning these activities, it incorporates its own values by converting them into a superior type. Thus the inferior forces continue their influence over the flux of consciousness by being sublimated.

Adaptation to reality, or the stage of lucidity, requires an exertion of force, "a psychological tension or elevation of the mental level," as Pierre Janet has well said, "because the comprehension of reality in all its forms is the most difficult of all the mental operations and the one which most rapidly disappears in the depressions." Depressions of the mental level, the results of which we shall examine in the following pages, may be brought about, on the one hand, by all those causes of exogenous origin which increase the difficulty of adjustment between internal activities and objective

conditions, either in the form of greater demands directly on the power of comprehension of reality, or by demands for a greater inhibition of the inferior functions. On the other hand, the lowering of the mental level may be brought about by endogenous causes, by exaggeration of the vigor, or reinforcement, of the non-actual functions of adaptation, which then consume the energy necessary to the synthetic and integrative process of adaptation in keeping with present and immediate demands, requiring, as this adaptation does, the hegemony of conscious values corresponding with actual conditions.

This problem of the mental level is, from one point of view, the same as that of the conflict between the psychological values and we may therefore employ the same terms in describing both phenomena. Referring to the relation between the superior functions and the inferior we may speak of a conflict between the conscious and the subconscious; of the hegemony of the first, as well as of a repression or censored activity. And we may also speak of the lowering of the mental level, and of the triumph of the ideo-affective complex repressed in the subconscious. This mode of expression has its justification in the fact that the non-actual tendencies not only correspond to less adequate mechanisms of adaptation to life than do the superior, but in the fact that all those mechanisms out of adjustment with the degree of evolution of the race, those mechanisms which have been thrust back by the social influences, are of a psychological content or significance antagonistic to those which are actually prevailing.

All difficulties of adaptation, all forces which break through the limitations set by the superior functions resolve themselves into a resuscitation of older modes of being, of mental infantile tendencies, and this resuscitation takes place because the most stable psychic forces are the least differentiated, the least dynamic, and those conforming to the simple pleasure principle. That is to say, if the individual cannot rise to the height of his actual life problems, he makes use of those mental mechanisms which were valid for conditions of existence in the past; being unable to live the present reality, he finds refuge in the past; and retrograding to the past, he has an antagonistic attitude to the present. The most remote and secure refuge in the past, wholly in disharmony with the present, is the mental level corresponding to the state of greatest comfort, of "omnipotence" (Sandor Ferenczi) belonging to the intrauterine life. The state following that of the intrauterine life

is that well-being under the care of the family, in which the desires and needs of the individual are satisfied as soon as they arise. This form of existence produces in the child the flattering and deceitful impression of the existence of a magic power, because he is able to attain satisfaction with slight effort (by gestures merely, which express desires for food, shelter, caresses, etc.).⁵ The regressions to these modes of adaptation to life and to those corresponding to other stages in the evolution of the feeling of reality, later than those just described, will be in proportion to the actual difficulties encountered, or, better expressed, the individual will rehabilitate hedonistic modes of being as much farther removed from present reality as the difficulties of adaptation encountered by him are greater. This form of mental defense reaction is the one which William A. White so appropriately calls the "instinct for the familiar—the safety motive."

Psychopathological disorders are nothing more than a loss of the power of adjustment to the actual, and therefore, a regression to the mentality belonging to another stage of being in discord with the reality. It is a regression, but a regression which is the salvation of the individual, because it implies the restoration of psychic equilibrium in place of total annihilation. The neuroses are slightly accentuated forms of regression, superficial forms, we might say. The psychoses, on the contrary, involve a regression to more remote methods of adaptation. This explains the greater curability and the less fixed character of the neuroses; for they have scarcely struck root in the organic and more stable psychological functions.

In psychogenic diseases, as has been said, there is a partial or total displacement of the apperceptive elements by elements of the content of the unconscious; a substitution which is due to the fact that formerly the activity of the inferior function was impeded "as the result of some obstacle encountered from without or of some difficulty of adaptation from within."⁷ The condition in such cases is a disturbance of equilibrium merely; the resulting state is not one differing essentially from the normal. Even in the normal condition the subconscious has more or less influence over the conscious, but normally the ego, guided by reality, imposes conscious measures of value on all the elements taking part in its activities. In pathological processes, on the contrary, in virtue of the "restriction of the field of consciousness"⁸ according to the expression of Pierre Janet, the ego ceases to be troubled by the demands of the exterior world. In view of this fact the statement

of Freud is true "that the psychic mechanism used by the neuroses is not created by a morbid disturbance of the psychic life, but is found in the normal structure of the psychic apparatus."⁹

The manner in which the content of the subconscious finds expression in spite of the censor, whose activity may be arrested or even totally paralyzed, is very peculiar in character and it is very necessary to be acquainted with this character in order to comprehend the significance of psychogenic systems.

First of all it may be taken as a law that the language or mode of expression of the subconscious is essentially symbolic; the symbols are for it what the concept and words are for intelligence. This contrast may be clearly appreciated from the following examples which we take from our book of oneirograms:

When I fell asleep I was reflecting on Hammerton's Utopia which I had been reading; it described the foundation of a school for the purpose of learning Latin on an Italian Island where the classical idiom was to be revived by being used exclusively as a means of communication. While I was pondering on the ill fate the Latin tongue would find outside of the Island,¹⁵ that is to say, the neglect into which it would fall when the youths returned to the modern colleges, where its pronunciation would be corrupted or it would be entirely forgotten—thinking, I say, of these phases of the matter, the train of conscious thought was displaced by hypnagogic hallucinations incorporating the ideas in the following allegory: From a spout *laurel blossoms gushed forth centrifugally, each one of which upon falling to the ground was pierced by an arrow.*

This example shows us that the passage to the symbolic hallucination "is a phenomenon of fatigue and a regression from a difficult mode of thinking to another easier and more primitive type; it illustrates the displacement of the abstract form of thought by the pictorial form."¹⁰ It is an illustration of the *modus dicendi* of the subconscious, not of the nature of the content of thought. This may be clearly seen from the following hypnagogic hallucination of a person under observation, which we here give in almost the exact words of the patient:

I was thinking of the words my lawyer would use as the introduction to a petition, and, with the verbal image of the word introduction in my mind, I fell asleep and saw the following scene: I approached a girl making excuses for my audacity—in a word I was making an introduction or beginning of a gallant adventure. The setting of this scene

was exactly the same as that of a scene I had witnessed two years before when I, happening to be standing before a certain place in conversation with the lady who afterwards became my wife, saw a man caressing a woman. I believe that the passing of my dream was so rapid that it occurred in the time necessary to pronounce the word "introduction," for I am almost certain that I awoke again articulating the last syllable of the word.

Here may be clearly perceived the hedonistic vein of the product of the repression, even without analysis. Not only is the idea "introduction" pleasing, but the images arising in this connection are directly related to the erotic life of the subject, which, because it is governed by the pleasure principle, dominates during sleep. This is therefore a regression to the delightful past.

These symbols of the subconscious have usually various meanings which are revealed by analysis, and for this reason they are called over-determined. For example the historic, psychasthenic symptom bears the seal of something more than the last conflict which precipitated it; and by means of free association the incarnation of desires of ancient date may be discovered in it, showing that these repressed experiences have persisted and in a certain way have gone on accumulating material for the symptom. When the symptom declares itself, a symbolic product rich in reminiscences is revealed. We find that in sleep, in an almost analogous manner, many of the oneiric images are complicated products of the condensation of various representative elements with hidden meanings. Sometimes, on the other hand, subconscious determinations are not united in a single symbol, but the contrary takes place and many images or manifestations are the expression of a single determination. Such a process is known by the name of *dissection* (Oscar Pfister).

The symbolization has frequently for foundation the subconscious emphasis of a resemblance with something quite foreign to the thing symbolized. Herein consists the process of identification and introjection. The contrary process, no less frequent, is that of projection. As a result of this process the individual attributes to other persons, characters and tendencies which are nothing but endo-psychic characters and tendencies. They are of such a nature that his censor will not permit him to regard them as belonging to himself. This mechanism is the key to paranoia and also indicates the psychologic path necessary to follow in order to bring about a

psychotherapeutic cure, as we shall see when we come to treat of transference.

There is another mode of symbolization which is in reality a projection within the individual himself—I mean conversion. This consists in the expression of the repressed complex by means of somatic manifestations, that is in the conversion of purely mental values into values of peripheral innervation; such is the case where there are hysterical symptoms, as paralysis, anesthetics, cutaneous alterations, etc.

The modes of symbolization are extremely varied in character and differ in each individual case, in accordance with the peculiar mental architecture of the subject and according to the history of his disease; so that it is impossible to form precise laws in the matter. For the most part, the little we have said has reference only to the general expedients to which, in the majority of cases, the repressed complexes have recourse in finding expression.

The conditions determining the mechanism and the nosographic category into which psychopathological symptoms fall are, like those conditioning the manner of symbolization, of two sorts, namely, those depending on the character of the pathological elements and those depending on the particular psychological constitution of the subjects. In respect to the latter, C. C. Jung has established well defined types, *i.e.*, the type having the character of introversion and that having the character of extraversion.¹¹ The first, the pathological expression of which follows the paradigm of schizophrenia occurs in individuals who feed upon their own internal life as the center of interest; extraversion, the extreme form of which is hysteria, occurs where the external world is the essentially important thing for the subject. The individual of the extroversional type, who puts his soul in external things, adjusts himself by feeling, and thought exists in him as an unused function.

The therapeutic measures which the knowledge of the psychomechanisms of functional mental diseases places within our reach are adapted to restore the psyche of the subject to a harmonious and integral adjustment with reality by disclosing the intrapsychic discord, through the technique of an exhaustive autognosis. The physician seeks to bridge the chasm between the actual reality and the anachronistic mental content, between the objective world and the fantastic world of illusory securities.

The psychoanalytic treatment, which ought to be undertaken

only after a most minute anamnesis, consists in sifting out the products of the repressions so that they are clearly recognized by the patient. It is often difficult to overcome the opposition of the censor, which authorizes the presence of all the components of the conscious ego and permits their expression, in such a way as to discover the things which are really present in the personality, and to do this great skill on the part of the analyst is often necessary. The technique, which is essentially a catamnesic examination, consists in provoking spontaneous associations of symptomatic symbols, or of the symbols of dreams which may be selected with a view to their connection with the pathogenic conflict¹²—that is it consists in provoking such spontaneous associations as will reveal the deep content of the mind; thus, little by little, and, at times with great difficulty, the monsters of the abyss are brought to the surface of consciousness, that is to say, the pathogenic material, of which the symbol and symptom is no more than a representation, as it were, the visible end of a chain, the other end of which is the very root from which the disease springs. In this way order is brought out of chaos and that state of anarchy, which was the primary cause of the pathological state, involving incapacity for the mental synthesis necessary for good psychic adjustment, is made to disappear.

The assertion that the physician serves as an instrument of adjustment between the present and that past to which the patient is held by his symptoms, is far from being a metaphor. The psychotherapist really performs the office of an agent of this sort in a very positive manner. The censor of consciousness would not reveal the repressed material as a result of any direct violence; being impregnable to all attacks of this sort, and opposing a staunch resistance which is generally manifested by means of reactions that further repress the content, that is to say, by reactions that repress the real content through processes of rationalization. (Ernest Jones.) The patient seeks to avoid penetration to his secret thoughts to his *parties honteuses*, giving more or less plausible reasons based on artificial motives and widely removed from the real ones, reasons which are really only ways of defending the repression. For the purpose of reducing this resistance to a minimum it is necessary to reach the subconscious by tortuous ways; the effort to raise to the surface what lies in the depths is crowned with success only when the descent is made to the depths; it is necessary that the one desiring to make the descent could become a part

of the content of this level, and this end is attained by means of the process of *transference* (German, *Uebertragung*).

By means of transference the physician becomes, in the sphere of the subjective activity of the patient, the representative of those persons who, in the past, have been closely connected with his affective experiences. The physician is, then, the incarnation successively, proceeding from the present to the past, of all those beings who were objects of dependence in the various regressive psychic stages, that is objects of adaptation in accordance with the pleasure principle.

The quest of the unconscious for that which is fitted to satisfy the craving for personal security is a very active element in the neuropathic subject, and it is on this account that it is easy to establish between him and another person a relation depending on this need, and it is infinitely more easy to establish this bond with the therapist than with any one else, because the feeling of dependence is increased by the peculiar mental attitude of the patient to the physician whom he regards as a savior, a protector, a defender, As G. Stanley Hall has shown these feelings have root in the transcendental interests of the individual and in the most profound forces of existence. For this reason the psychoanalyst ought to direct his first efforts to the frank and complete conquest of the confidence of the patient, who will make him the object of the application of his affective interest in such a way that the phantasies of the subconscious will be projected and actualized in the physician. The physician will thus be able to deprive these phantasies of their pathological quality as they arise, by virtue of the solvent power of analysis, thus bringing about an adaptation to reality of the repressed content so that the patient is led to conquer himself and to relinquish the allure of his infantile phantasies.

This appliance of transference to attain a desired purpose is not peculiar to psychoanalysis, for transference is a phenomenon of so general and frequent occurrence that it wholly passes beyond the confines of therapeutics and its use extends to all that boundless field where the sympathies come into play. This transference is at the foundation of all psychotherapy, although its good results are not always consciously recognized, and its effects vary in quality and permanency.¹¹ "This, the natural way," writes Smith Ely Jelliffe, "accounts for many of the successes, partial at least, which are undoubted under every form of therapy, one might say, any form of therapy from downright charlatanism to the most approved

orthodox forms of medicine taught in the schools. It is not necessarily, however, the right way, or the best way, for as a rule the repression, displacement and transference, which the neurotic uses, do not ultimately succeed. Fully fifty per cent. of the neurotics and fully as many of the psychotic cases which I have investigated in the past eight or ten years were once 'cured' by operations, by hydrotherapy, by Wier Mitchellism, etc. Their early conflicts were repressed through their early transference to the many physicians who treated them, but the attempt at radical healing was essentially unsuccessful. They made very costly substitutions which, in later years, have destroyed them in part or totally."¹⁵

The unquestionable advantage of the technique of psychoanalysis is that this precious and sometimes dangerous instrument of transference is used with the full consciousness of its existence and with the deliberate purpose of dispensing with it when it becomes an obstacle for the ultimate prosecution of the cure; for there comes, indeed, a time when the transference implies nothing more than a subjection to the physician, an impediment to the complete freedom of the subject analyzed, rendering impossible his control of himself. The bond between himself and the physician should be severed as soon as it becomes an obstacle to the regenerative processes, and, if this be not done, the regeneration ceases, the patient continues to seek refuge in the regression and does not adjust himself to reality. Besides, the dissolution of the transference is not a final task of the last scene of the cure, but a delicate work carried on *pari-passu* with the analysis; it takes place by the destruction of the transference as it declares itself from moment to moment. As soon as one phase of the transference disappears, another replaces it and for this reason the situation in question is spoken of as a dynamic process; it is not a single transference, but a succession of transferences.

The termination of the transference takes place when the patient no longer has repressed images projected to the physician, and when the physician appears to the subjective activity of the patient to be just what he is, namely, an object of present reality. To obtain this result it is necessary that the physician, while filling the rôle of a representative of the specters of the past, should put nothing of himself, nothing personal, in his relations with the patient. "The physician," as Freud says, "will be opaque, just as a mirror is opaque, for the patient analyzed and will permit nothing to be seen in himself that is not a reflection."¹⁶

The psychoanalyst has not completed his mission when the symptoms are annulled in the patient through the investigation of their historic and occult causes and of their corresponding evolutionary phases. He must further endeavor to adjust the patient to reality in an integral manner, not merely by destroying false adaptations through non-actual tendencies, which is retrospective treatment, but by giving him a capacity to embrace the real, thus placing him in possession of the present instead of the past. The mere completion of the cure is not sufficient guarantee that the neuropath will be able to meet the vital problems of the future without a recurrence of the regression as a means of defense.

We have already said that there is a reciprocal influence exercised between the conscious and the subconscious by means of which the products of the psychic activity carry the marks of both planes; in such a way that the symbols expressing the functions of inferior adaptation have a certain quality which might be called a tendency to become superior, a tendency toward sublimation, similar to the tendency which the past has toward the future. For this reason Jung recognizes a twofold value in the symbols of the unconscious, rendering them capable of interpretation on two planes, on the objective, and on the subjective plane: "The objective interpretation is analytic, because the content of the dreams is separated and divided into complexes of reminiscences and the relations of these complexes with reality are sought for. The subjective interpretation is synthetic because it separates the fundamental complexes of subjacent reminiscences from their actual causes and the symbols are regarded as tendencies or parts of the subject and are reintegrated with the subject. (If I experience something I do not merely experience the object, but my own self also. Nevertheless this is the case only when I reflect on my experience.) The process of synthetic, or constructive interpretation, is founded, therefore, on the version in the subjective plane."¹⁷

To say that in its subjective aspect, the psychic product, the symptomatic act, or the dream—which, in the normal mental life is the representative of the psychopathological life—is synthetic ("autosymbolical," "functional," or "anagogic" [Herbert Silberer]) means that the actual dynamic conditions of the individual including the possibilities of his solution of the problems of adaptation to life and including the teleological forces possible for him to bring to such solutions in his efforts to conform to social conventions, may be traced in the symptoms or dreams. This is as though these

products of the psyche were crystallized images of the profound yearnings of the ego.¹⁸

The prospective values of the subconscious products form, by their conjunction, the general subjective and synthetic orientation of the individual. They are psychologic lines of individual development which, in the neuropath, says Alfred Adler, "make the individual lose sight of reality, while in the same individual they are brought into useful action whenever the moment for effort arises."¹⁹

The analysis of Freud which, because of the use it makes of the causal or regressive aspect of the symptoms, leaves the psyche exhausted of the pathogenic past through the interpretation on the objective plane, should be complemented by psychosynthesis. Psychoanalysis pulverizes, so to speak, the content of the subconscious, but it does not destroy it. Consequently the subconscious continues to exist, as a pathological value, in the form of an elemental force, and, in order to keep it from organizing again into a pathogenic formation it is necessary to turn this subconscious to profit, to organize it into a beneficent form. This is precisely the thing which is realized by what Jung calls the hermaneutic method. This method consists in adding analogies to those already given by the symbols, in the first place subjective analogies given by the patient as they arise in his mind, and then objective analogies with which he is acquainted, furnished by the analyst. The initial symbol is amplified and enriched and through this process becomes a highly complex structure, having numerous aspects which may then be reduced to a *tertia comparationis*.²⁰ In this manner the mentality becomes endowed with ways of behavior which are genuine personal pragmatic systems and for this reason stable and fecund—not unrealizable in action like the spontaneous lines of the neuropath—but ways of behavior full of feeling and reality and having great worth for the conduct of life, although they may not be strictly controlled by logic. The patient brought into relations of this sort with the imagination is, at the same time, endowed with the skill necessary to make constant use of the products of the subconscious; to be in constant contact and stable harmony with these products, and this is sufficient for the maintenance of psychic health, for great efficiency and even for happiness itself.

As both professional prudence and want of space prevent us from giving the entire psychanalysis of a patient, we shall relate here an interesting episode which occurred during the cure of a

neurotic at a time when he was offering manifest resistance to the analysis.

On the day preceding the one on which the patient was to have a psychoanalytic session with us and bring us an account of his dreams of the previous night, he had a peculiar experience which he related. He had visited his father. His father had asked a favor of him involving an outlay exceeding his financial means (the father was ignorant of this fact). A few minutes before going to bed, apparently without any cause these words came into his mind: "On with the candles the devil is taking the corpse." This is an expression which years before the patient had heard his father use. He repeated the phrase unconsciously at first, perhaps with pleasure, until finally he became aware of its peculiar perseveration, and, to his mortification, realized that it was an obsession.

When he related the circumstance to us and we questioned him about his previous mental condition, he states that he had been much occupied by the embarrassing position in which he had been placed by his father's request, and, in order to regain peace of mind, had endeavored to forget it. Concerning the cause of this hyperamnesic manifestation, the subject believed that the phrase was simply a stimulating exclamation—"to give me courage," he said, "to face the mortification of not being able to comply with my father's request." He had succeeded in forgetting his difficulty after the phrase came into his mind. This is an excellent example of the process of rationalization, because, as we shall see, the analysis shows that the profound meaning of the manifestation was quite different from the one attributed to it by the patient.

The dreams of the night following the recurrence of the verbal obsession throw a clear light on the content of the symptomatic expression. The oneirogram is as follows: "I was at the door of N. Bank conversing with my friend X. and noticed that my father-in-law was approaching us. Upon seeing him, my friend X. said to me, 'Yonder goes your father-in-law.' Then I exclaimed impatiently: 'Isn't that old man dead yet?'"

The position at the door of the bank indicates that the patient was about to enter it or was departing from it with money or with the equivalent, and here we have the realization of the desire for money, which would solve the difficulties of the night before. This is, however, only the most innocent part of the dream symbolization; the repressions are clearly manifested in the free associations revealed when parts of the dream are used as stimulations.²¹ The most interesting of the associations are as follows:

N. Bank.—Formerly my father deposited his money in this bank,

and I frequently received various sums from it on cheques drawn by my father.

Friend X.—He is the friend who has assisted me in my business; he is my savior. In fact I owe him money, and a short time ago he offered to assist me in the business I am undertaking.

Father-in-law.—This is a person whom I esteem sincerely and to whom I have given the title of papa. Recently he was very ill. (The father-in-law is nothing but the manifest image which hides the father, whose death according to the following the patient desires.)

Papa.—The patient related a scene of his childhood. He was from four to six years old. His mother standing in the middle of the room was weeping because her husband (the father of the patient) had reproached her. The child experienced an intense feeling of sympathy and compassion for the mother and of hostility for the father "as though he were the enemy of both of us," said the patient. He related having had in his youth vague, almost conscious desires that this father should die, just at the time when his father's life was most necessary to him. He was extremely surprised and mortified by these desires and asked himself the cause of such ingratitude, but could find no answer. Since that time he had often left his house with the firm intention of visiting his father but had forgotten to carry out his purpose.

The verbal obsession of the day before gives an abundant stock of free associations, which it is impossible to reproduce here. These associations permit us to establish the causal and actual connections of the symbolism of the phrase. They are compensatory reactions of the subconscious embodying the desire for the death of the father, who had placed the patient in unpleasant straits through the financial request. The foundation for the desire is the infantile wish corresponding to the Œdipus complex—the amorous union with the mother and the desire for the disappearance and annihilation of the father—a desire corresponding with the subconscious of the neuropath. The avidity for love is very well symbolized by the candles. One of the associations of candles was the remembrance of the candles placed about the mother in her last moments.

As a functional symbol interpreted on the subjective plane the obsession shows very well the actual situation of the subject and his resistance to the analysis. In it is very clearly manifested the state of regression, the lack of socialization of his tendencies. It is the defense against the affective adaptation to actual conditions. Candles implies a tendency to the past, an ardent desire of the love enjoyed in infancy, the refuge in the family. The corpse represents the complexes of the subconscious, the forces of the depth, the horrible source of evil, of sin, the infernal shadows which the psychoanalyst wished to make visible to the conscious. On the objective plane, the interpretation permits us to see that devil also represents the analyst, from which the patient

fears something. This is an example of the phenomenon of overtermination. In a word, at this stage of the analysis the symptomatic manifestation, as a functional symbol, expresses the tendency to regression; it means: "May my infantile ego continue to reign forever, let us abandon the analysis (may the devil take the analyst)."

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18. According to James J. Putnam, not only the symbols but all the emotions have two faces; the retrograde or sensual face and the progressive or

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21. In the interpretation of symbols the analyst plays no other rôle than that of a chemical element towards the various substances; the free associations give the key to the latent content, just as the reactions give the indication of the molecular composition, and these associations are not merely imaginary on the part of the analyst. The relations established between the symbols and the experience of the subject are not arbitrary, but are entirely spontaneous. This is proved by the fact that it is the subject himself who makes the associations and, further, by the fact that the judgments formed in the interpretation are often merely pragmatic and not intellectual. This circumstance, however, does not exclude the possibility of the psychoanalyst's being able to recognize the significance of certain symbols without the necessity of associations, for there are symbols corresponding to the psychic constitution of the species and, in consequence, used by all persons. Those persons, therefore, are mistaken, who, like Eugenio Rignano, affirm that "thanks to this procedure (interpretation) one is able to make a dream say anything one wishes." (Although the celebrated Italian scientist made this statement, he nevertheless acknowledged that "it cannot be denied that certain morbid states, in particular certain forms of hysteria, have sometimes found an adequate explanation, a proper treatment, and a happy termination through psychoanalysis, which by means of the interpretation of dreams brought these cases into a state of harmonious adjustment.")—Rignano, *La signification des rêves*, *Scientia*, XXIII, 5, 1918, pp. 382 and 384.

ABSTRACTS

IMAGO

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1. The Turning Point in the Life of Napoleon I. LUDWIG JEKELS.
2. The Omnipotence of Thought and the Phantasy of the Mother's Body in the Hephæstus Myth and a Novel by Bulwer Lytton. JOHN T. MACCURDY.
3. The Psychopathology of the Modern Dances. A. A. BRILL.

1. *The Turning Point in the Life of Napoleon I.*—Jekels believes his study justified by the number of publications concerning the Napoleonic period, something like 80,000, which proves to him that there are here problems and motives which lie so deeply hidden that only psychoanalysis is able to disclose them. Other methods of research have failed to disclose them and the field is left to psychoanalysis.

Jekels reviews briefly the history of the island of Corsica, the birthplace of Napoleon, as it won its freedom from the oppression of the Genoese chiefly through the leadership of Pasquale Paoli, whom the Corsicans had summoned to be their regent. The defeated Genoese were driven to a certain number of fortified places on the coast and when they were also hard pressed by Paoli they turned to France for help. But when they realized that it was impossible to win back the land which Paoli had succeeded in reorganizing and establishing they betrayed the entire island to France for a promised sum of money. The Corsicans resisted but after a struggle of a year Paoli was decisively defeated by the French troops and the chief city Corte was won by France. Paoli fled to England, where he was hospitably received, while his followers surrendered to France. One of the leaders of the deputation to ask peace of France was Carlo Charles Marie Bonaparte, Napoleon's father who had been a brave contender for the island's freedom and a follower of Paoli. His young wife, Maria Letizia, had

shared the conflict with him, a beautiful and energetic woman, burning with patriotic devotion to her country. Four months after the conclusion of peace her son Napoleon was born.

The dream of freedom existing for centuries still slumbered in the Corsican heart. Then came the French Revolution and Corsica was raised to the level of a French province in the National Assembly, all fugitives were granted amnesty and Paoli was returned to his home after taking the oath of allegiance to France. He was received with greatest enthusiasm by his people after twenty-one years of exile. Two months later he was unanimously chosen governor and devoted himself again to the service of his country.

With this historical introduction Jekels turns to the study of the young Napoleon's relation to his native land as well as to the "father" as Paoli was called by the Corsicans. Napoleon has left sufficient proof in writing, speech and deed of his ardent love of his country as a child. Born of a patriotic mother at the very time of the struggle, he grew up in an atmosphere of patriotism charged with the threatenings and curses of his countrymen toward the oppressors of their land, the French. He met the jeerings of his schoolmates in France with rage as well as with more dignified words of defense for his native land. He suffered severely at Brienne, where he attended school, with homesickness for the land which was imprinted on his heart.

Next to histories of Greek and Roman heroes his favorite reading was of that of Corsica in which Paoli was honored and the French belittled. These feelings were increased rather than diminished when he was royal lieutenant and as one of his biographers says "Hatred against the tyrants increased day by day and it did not trouble Napoleon that he was serving these very tyrants as royal lieutenant."

All his youthful writings are aglow with his patriotism. He began at the age of seventeen to write a two-volume history of Corsica entitled "Lettres sur la Corse" and he writes in the "Lettres a Buttafuoco" whom he charges with betrayal of his own people: "How! Not satisfied that you have helped to forge the chains in which your native land has been laid, will you further submit her to the absurd feudal system! . . . And how! son of this very land, have you never a feeling for her? How? Your heart can remain unmoved at sight of her rocks, trees, homes," etc. Not only such burning words but daring deeds filled this period of his life between 1789 and 1793 carried out with such love and concern for his native land, which were directed to nothing more nor less than the freeing of this land from the yoke of France, and this, as Jekels says, by a royal officer, setting at stake advancement, freedom, life itself.

His activity at this time comprised first the preparation for a regular revolution in Ajaccio by means of a people's militia which the motion of the deputies of the States General had put into his hand. The

citadel of Ajaccio was to be taken and the French expelled, plans which however were nipped in the bud. At least it was so for the present, though the idea remained active in Napoleon's mind. He kept himself in touch with Corsica, visiting it on leave of absence, which he overstayed with unconcern for his duties as officer. "In these serious times the place of a good Corsican is in his fatherland." He resorted to every means to obtain his advance to lieutenant colonel. An attempt upon the citadel of Ostern was foiled in 1792. The motive of love toward his native land was equalled by his hatred of the French, as his writings show. In his "Nouvelle Corse" a phantasy concerning a deserted island, all the French are slain in accordance with an oath taken by the inhabitants.

Napoleon's attitude toward Paoli was that of one who found in him all that was great, beautiful, noble and wise. His childhood was passed amid the echoes of his name and as a schoolboy at Autun and Brienne he would tolerate no slight upon his name. He expressed the wish to be like him and at another time he exclaimed: "Paoli will return and if he should not be able to break our chains, I will hasten to his assistance as soon as I have strength enough and eventually together we shall succeed in freeing Corsica from the hatred yoke which she bears!" A comrade of that time says of him: "Paoli was his God."

An interesting caricature made by a schoolmate at the Paris military school, which Napoleon attended in his fourteenth and fifteenth years, testifies to his attitude at this time. Napoleon is represented as hastening determinedly to Paoli's assistance while his teacher seeks to restrain him, and underneath is the legend "Hurry Napoleon, run to Paoli's assistance, pluck him from the hands of his enemies." He writes to Dr. Tissot for help for his uncle who is ill and in the letter refers to the praise which Dr. Tissot has accorded Paoli, when he places him with Cæsar, Mahomet and Cromwell, and this seems to have inspired Napoleon's confidence in the doctor. He writes to Paoli in London asking that he may dedicate to him his "Lettres sur la Corse," the letter showing, as do the other writings of his youthful period, his reverence and admiration for this distinguished man. When Paoli returned after the granting of the amnesty in 1790, he was greeted by the Bonaparte family, Napoleon himself reading the address of welcome. Napoleon was a frequent visitor of Paoli after this when the young man was in Corsica on leave, and he related, when on St. Helena, how Paoli would say to him familiarly: "'You are one of the men from Plutarch.'" He suspected that I would some day be a man out of the ordinary.' And again: "Napoleon! You have nothing of the modern man in you, you belong entirely to the men of Plutarch. Only courage! You will surely make your way!"

A dark period of Napoleon's life now opens. In the year 1793 Louis XVI had been executed and war had been declared with Eng-

land. This caused the limitation of Paoli's power, since he was a debtor to England and stood in friendly relations to her. There was soon open conflict between Paoli and the Convention and the latter gave authority that Paoli should be apprehended and brought to Paris. An address of Napoleon delivered at this time defends Paoli's loyalty to France against the charges of ambition and service to England, and the suspicion that he would hand Corsica over to England. Almost immediately, however, Napoleon, the former hater of France, was eagerly engaged in winning back to France that part of the island which was in revolt. He attacked the citadel of Ajaccio, which was in the hands of Paoli's national guard, to win it for France and urged the renewal of the oath which bound the Corsicans to France. He also directed toward the Convention a complaint against Paoli, charging the latter with strengthening his national guard at the expense of the regular troops and appointing as officers the sons of men who had fallen as the enemies of France and whom therefore he could rouse against France.

He blamed Paoli for the ill success of the Sardinian expedition and expressed himself strongly over Paoli's "perfidy" in his regard for England. He accused him of plunging his country into a civil war and preventing its union with France, which alone could bring good to Corsica. Paoli, according to Napoleon, was base at heart though his outward appearance belied this, a man without character, strength or courage. The Corsicans retaliated upon the family of Bonaparte, causing them to flee for their lives and laying waste their property.

This break with Paoli, Jekels claims, was of immeasurable importance to the whole world for it was "*that psychological moment in which THE Napoleon was born and formed, as we know him in history, who through two decades held the world breathless, threw it into disquietude and fear, but who also, as Fournier correctly believes, 'in every place, at Manzanara as on the Tiber, on the Rhine as on the Elbe, in Naples and in Poland, in Prussia and in Austria, brought about a rise to a higher social order,' and bloody as he was 'became the advocate of a cultural process of the greatest significance.'*"

Jekels bases his explanation of this change in Napoleon's attitude toward Paoli upon the material which Chuquet, Napoleon's chief biographer, has brought together. Paoli had come into conflict with Saliceti, who was second to Paoli in the regard of the people. The latter, on his return from the well-regulated society of England, was disturbed by the half wild and anarchistic state of Corsica and was dissatisfied with the directorate, upon which Saliceti served. Saliceti stood for the union of Corsica with France, and though he had been the instrument in Paoli's recall, yet at last he found himself in violent opposition to the latter, who was deemed too friendly to England. It was attempted to have Paoli removed to France. Paoli, however, knew himself to be true to the French and the Republic and refused to obey

or pay attention to the commands of the Minister of War and remained upon Corsica. Then when affairs between these two might have been adjusted the convention decided to have Paoli apprehended and entrusted the task to its commissioners in Corsica.

This was largely due to an attack upon Paoli by Napoleon's young brother which inflamed the already dissatisfied French of the south. Meanwhile an uprising on the part of the Corsicans for their "babbo" and Paoli's own measured statement to the Convention led to a reversal of the former decree against him. But it was too late now to make peace. A national assembly had been called in Corsica in which Saliceti and his colleagues were not recognized as commissioners of the Convention. At this time also the Bonaparte family were banished by the assembly. Almost at once the commissioners under Napoleon's leadership sought to take the citadel of Ajaccio from the Paolists, in which however they failed. This led to the plundering of the houses of those in Ajaccio who were friendly to France, the house of the Bonapartes among others. Later through Saliceti's influence Paoli was declared a traitor to the French Republic and was outlawed and accusations were made against a number of his followers. The final result was the surrender of Corsica to England.

Napoleon had been an ardent admirer of Saliceti in his youth and a somewhat close friendship had sprung up between them. Through Saliceti's influence, Napoleon's biographer thinks, Napoleon was led to give himself decisively to France. Besides Paoli, it would seem, had not tried to prevent Napoleon's defection from him since he already distrusted the Bonapartes and treated the sons with coolness and disfavor. Neither Joseph nor Napoleon hesitated to accuse Paoli of "an inquisitorial ambition" and of lack of love for France and sympathy for England, and to blame him for the failure of the Sardinian expedition. At the same time they boasted of their relation to Saliceti. The news of the warrant of arrest against Paoli disturbed Napoleon greatly for he foresaw war between Corsica and the Republic with victory in the hands of Paoli. The latter would then deal hardly with the family of Bonaparte. Therefore he undertook to write a defense of Paoli. He also directed a petition to the municipality of Ajaccio for a general meeting in which each citizen should take the oath of allegiance to the French Republic. He was rejected by the *Société des Amis incorruptible du peuple* and then turned undaunted to—Paoli. The latter had intercepted a letter from Lucian Bonaparte to his brothers, in which he told of his appearance in Toulon and his denunciation of Paoli, so that Paoli hardly received Napoleon cordially. Then followed the unsuccessful attempt by Napoleon upon the citadel of Ajaccio. Meanwhile the letter had been made widely known, together with Napoleon's adherence to Saliceti and his party, who were held responsible for the persecution of Paoli. Napoleon had to escape the deputies at Bastia,

which he did only with great difficulty. Once more he attempted, with the sanction of the deputies, to take Ajaccio but again failed, through watchfulness and loyalty of the Paolist guard and the feeling of the inhabitants. The breach with Paoli was now final and Napoleon, beside himself with rage, wrote an attack against Paoli, for he had meanwhile heard of the flight of his family, the destruction of their property and their banishment. Then he removed to Toulon and severed once for all his relations with his native land.

Jekels considers this historical material from the biographer's point of view of the highest importance for the psychoanalytic interpretation, although there are gaps in the material psychoanalytically considered. This refers chiefly to the reasons for deserting Paoli, which the biographer does not make sufficiently plain. The latter does not appreciate what an enormously high affective value Paoli has for Napoleon's life. Chuquet had noted this in the account of Napoleon's earlier life, when he represents him as grown up since his childhood with Paoli and apparently grown together inseparably with him, but he neglects this as a factor in the later troubles between them. How could a man, who for two decades worshiped an ideal and clung to him with all the enthusiasm of his soul, to whom only three years earlier he had uttered words of devotion and trust and of desire that he should again take the helm in his native land, how could such a one in such a short time exchange this ideal for the friendship and leadership of one of far less importance, whom up till that time he had scarcely thought of with especial honor; how could he come even to strive directly against this ideal?

There is, our author believes, an elementary psychic revolution at work here, which acts as cause for this change in position. The transference of his devotion from Corsica to France is also unexplained. It is not sufficient to say that he was under the influence of Saliceti without explaining why he had not earlier responded to such influence and what chords in Napoleon's soul had now been touched to produce the change. For two decades he cherished an elemental hatred toward France, could think only of his native island and had his heart set on her independence and then in a brief time forgot the past or quite changed his feelings about it, sacrificing his former idol Paoli. Selfish motives such as Napoleon's ambition, desire to rule and his love of conflict need still further explanation as to why just at this moment they should have worked so strongly and why they had taken just the form they did.

His ambition at this time could not have been the sufficient motive. His own words of this period decry over-weening ambition, and besides his family at this time and he himself seemed to have nothing to gain by his transference of loyalty to Saliceti. Napoleon's motives can be explained only by recourse to the unconscious side of the motivation to

his behavior. Even Victor Hugo said of him: "Napoleon was the unbounded somnambulist of a crumbled dream."

Material relating to Napoleon's inner life, such as the memories of childhood and the phantasies of puberty, is fairly abundantly within reach of the psychoanalyst. The manuscripts of his early writings are now available and in them there is manifest the influence of Rousseau and Raynald. Rousseau was idolized by him and his works were greatly admired. This writer had written enthusiastically of Corsica and had also an active correspondence with Paoli. The Abbé Raynald on his part wrote in burning words of the perfidy and avarice of the Genoese oppressors of the island and prophesied the restoration of Corsica and her deliverance from French rule. The childhood recollections have been preserved for us by his biographers, who at the same time have exercised the greatest caution not to add the merely legendary and romantic to the actually historical.

In Napoleon's first address he uses the expression "to defend his native land from a foreign attack." This word foreign is found in frequent use by him at this period and always with a note of hostility attached, beyond that which the word usually has. He included the two nations so hated, Genoa and France, the oppressors of his people. This attitude seems to be due to that clan psychology which has been often attributed to the Corsicans, but it has its individual roots also. He said once to one who had been his history teacher at the military school at Paris that he had not been right in teaching him that the greatest crime of the Connétable of Bourbon had been making war against his king, but rather that he led strangers against his country. Later he complains of Paoli that he keeps his country from union with France. As Chiquet has said, here is the man who would make France great among the nations, her future monarch, but not a Frenchman. He at this epoch despises this France which later he will exalt above all nations, and repudiates the title of Frenchman which later he will consider the most beautiful on earth. We have seen his attitude against France and his enthusiasm for Paoli when in the military school. Earlier at Brienne he condemned the war which a greater nation waged against a smaller one, while he praised the Corsicans. He was hardly nine years old when he broke out in wrathful scorn against one of the leaders of the movement to unite Corsica to France. On one occasion, in this childhood period, he had said: "Paoli was a great man, he loved his native land; and I will never forgive my father, who was his adjutant, that he concurred in the union of Corsica with France. He should have followed his fate and have gone down with Paoli."

This helps to illumine the enormous contradictoriness in the character of Napoleon. He is first the hater of France and lover of England, later a Frenchman and the enemy of England; first he condemns

Alexander the Great and then enthusiastically admires him; he worships Rousseau with boundless enthusiasm, then despises him; he is first a Jacobite and then an enthusiast for equality and the overthrower of kings; he is the Commander-in-Chief of the Italian army surrounding himself with unheard of splendor, First Consul and the absolute Emperor claiming equality with God. Not less contradictory was his attitude toward Christianity, at one time declaring it an injury to the state and exalting Apollonius over Christ, at another extolling it as an incomparable philosophical system bringing order to the state and happiness to the individual. He will not be crowned without the blessing of the pope and writes in his last testament "I die in the apostolic and Roman religion in the lap of which I was born."

The reasons given for conflict with Paoli are therefore to be summed up in two formulas, the attacking of his native land through the aid of foreigners and concurrence in the union of Corsica with France. In order to interpret these the writer has recourse to the child's attitude when concrete, direct considerations rather than abstract ideas govern the actions. It has been seen that Napoleon was filled with an extravagant love for his native land, which expresses itself in all his writings, all his interests and in every mood. Chuquet says of him: "Lieutenant Bonaparte breathes nothing else but love for his small island. Every other passion seems to be foreign to him and he might say, like the hero of one of his stories 'I have drawn my life from Corsica and with it a mighty love for my unhappy native land and its independence.'" This is the testimony which psychoanalysis obtains from the unconscious, that the native land is a substitute for the mother and that love for it signifies actually love toward the mother. This double valency was well known to the ancients. In Herodotus we read: "But Hippias led the barbarians to Marathon for he had had in the preceding night the following dream: It seemed to Hippias that he was sleeping with his own mother. From this dream he concluded that he would return home to Athens and again obtain his authority as ruler and die in his native land in his old age. This he concluded from his dream."

The idea of the earth as mother, become common to psychoanalysts as to others, is contained also in the German expression the fatherland, land of the father, which shows that the idea is pushed over to include the earth and the country. In Slavic and other tongues in corresponding expressions the element of the earth or the country is expressed only through a suffix added to the substantive for father, signifying something that belongs to the father. Napoleon's own writings teem with expressions showing this idea of the native land as the mother. In his eighteenth year, a few days after his first actual sex experience, Napoleon wrote an essay upon love toward one's country, "*Sur l'amour de la patrie*." It has been said, in comment upon this essay, that his

heart was too greatly filled with patriotism to retain long other experiences of pleasure. He compares however the power of sex love in modern society with the greater place which patriotism had in Sparta and Athens. If Napoleon is speaking unconsciously of himself then it may be interpreted that he expresses a fear that the love of his childhood, that is toward his mother, might yield to that of women of the present, that is that it represents a struggle for him between his erotic past and present. He further compares the woman of the present to the women of the past, to the disparagement of the former.

His mother was such a heroine of the past, for she had borne herself during the Corsican wars in a manner to win from Paoli the name of Cornelia or mother of the Gracchi. The above mentioned essay presents a mighty wrestling with the mother complex, which seems to be struggling for its existence. The author is in an inner debate whether such a thing as love for country exists, a struggle which runs through his writings of the next few years. In his writings on social-political reform he symbolizes the mother love by the earth and shows how strongly his libido was bound with this idea.

His actual relation to his mother, so far as the present writer has been able to discover, shows nothing more than a quite unusual tenderness on the part of the son. He was a most sacrificing, devoted and attentive son, always considerate of her whatever their circumstances and there was high place for her in his dreams of greatness. He was moreover always patient with the dissatisfactions and complaints of her old age and respectful toward them.

The influence of the mother image impressed itself even more clearly upon his love life and determined his love and marriage in dependence upon her. This shows itself unmistakably in his early longing for marriage, which meets us in his youthful writings and leads him at the age of twenty to think of marriage with the step-daughter of a rich wood merchant. He was in love probably for some time with the sister of his brother's wife, Désirée Eugénie Clary, but failed of contracting marriage with her because of one characteristic, the writer believes, which she did not possess. This he thinks can be understood if we follow his next matrimonial ventures. He turns to a widow with two children and a friend of his mother, from her to another older woman and then about a year later he becomes engaged to Josephine de Beauharnais, another widow, whom he marries in spite of her two children and who is seven years older than himself. This inclination to older women, which has been commented on by at least one of Napoleon's biographers, is, according to Freud, one of the surest because one of the least distorted signs of the incestuous fixation on the mother.

The affective meaning of the idea of France as the "foreigner" toward Corsica had in the same way its concrete roots. There must have

been some "Frenchman" whom the small Napoleon understood to have united himself with the mother with the concurrence of the father, that is, baldly stated, one who maintained sexual relations with the mother. There was one man fitted to serve as the object of childish jealousy, who could be looked upon as the embodiment of France herself. This was Count Louis Charles René de Marbeuf, governor of the island and lieutenant general of the French troops. With him Napoleon's family came to be on intimate terms and, when, tired of strife, Charles Bonaparte, Napoleon's father, sought to support the French occupation and to obtain return for the family's losses as much advantage as possible. Besides the many material advantages which the governor was able to put into their way, his protection, assistance to the education of the children and the like, he spent much time at their home, to which, because of the youth and beauty of Napoleon's mother, erotic motives were openly attributed. Letizia's character however was such as to prove the absurdity of current rumors and to lead to the opinion that she excited rather admiration than desire. Nevertheless Jekels believes that some echo of this opinion of the relationship with the family lingers in the words regarding the Bonapartes after the break with Paoli; "The Bonapartes born in the filth of despotism, grown up under the eyes and at the expense of a Pascha (Marbeuf) used to luxury. . . ."

The small Napoleon therefore like the rest of the world would find occasion to believe in such a relationship between his mother and Marbeuf which is tolerated or supported by his father, at least sufficiently to build a phantasy which would have all the value of reality. Napoleon has given a later reference which would confirm this and suggest a deeper meaning to the reproach directed toward his father: "he has been accessory to the union of Corsica with France." Napoleon says later of his first visit to Corsica after an absence of eight years: "Two persons dear to me were wanting for my happiness, my father and the Count Marbeuf, whom we had lost on the twentieth of September [five days before Napoleon's arrival] and whom my family long mourned."

The writer believes that this close association of Marbeuf with his father in Napoleon's feeling would also tend to an uncertainty as to who was his father, which finds its projection in the civil code, "Research into paternity is forbidden." His earlier remark concerning the Connétable de Bourbon, "his actual crime would be that he should have attacked his native land with foreign troops" could be changed into the jargon of the unconscious to read, that no one should bring his mother into association with strangers. We must take into account the familiar childish idea in which the sexual relation is sadistically conceived as a forcible attack upon the mother in which a struggle takes place, a phantasy which one can hardly deny Napoleon. At seventeen years old Napoleon writes in "Sur le Suicide" of taking his life

"because his compatriots trembling in chains kiss the hand that oppresses them." And he further exclaims "Frenchmen! Not satisfied to have robbed us of everything which we loved, you have also corrupted our morals. The present picture which my native land furnishes and the lack of ability to change anything in regard to it, is yet an added reason for avoiding the earth where it is my duty to praise the men whom out of virtue I must hate. If I should arrive in my native land what form shall I wear there, what language shall I speak! Life is only a burden to me for I find no pleasure and all is pain. It is a burden to me for the men with whom I live and apparently will always live have morals which are as different from mine as the light of the moon from that of the sun."

The idea of abuse of the marriage relationship on the part of a third person had so strongly affective a place in Napoleon's sex life that it seemed to him as a grievous sin. His youthful writings contain attacks against young bachelors who seek satisfaction with other men's wives. Marbeuf himself was a bachelor until Napoleon's fifteenth year.

Jekels calls attention to a curious mistake in memory which Napoleon makes in relating an incident when he as a proud young general of twenty-five ordered a slight attack for the pleasure of a certain Madame Turreau with whom he was walking, and which he regretted since it cost several lives. According to his biographers neither time nor place were correctly remembered nor, according to the lady herself, was such an attack ordered for any such frivolous reason. It would seem that there is here a displacement of affect, such as takes place in the formation of a neurosis, from its original idea and the pushing of some other idea into the affect. It is not difficult to find a cause for reproach other than the ordering of such an attack, for practically in the course of the same year he had had adulterous relationship with no less than three women besides this Madame Turreau—he who had three years before said that such behavior should be denounced before all society. Napoleon himself in relating the incident makes use of the telltale expression "The attack was a pure phantasy." It would seem that the words "Abuse of power," which he also uses, refer to the origin of his strong feeling against adultery, that is that they refer to the powerful *Gouverneur de Marbeuf*. It is also probably an outgrowth from this same source that he later took such pains to preserve the outward appearance of faithfulness in his own marriage and did not openly possess a mistress as did his predecessors upon the French throne.

Such a phantasy as that indicated determines Napoleon's attitude toward women, creating what Freud has designated as the love condition of unfaithfulness. The beloved wife must be modelled after the phantasied unfaithfulness of the mother. He married Josephine although he knew of her former love relations and his love seemed in no wise impaired when he was informed that she had been untrue to

him nor even when her faithlessness was an assured fact. His later cooling of his ardor toward her was not due to these things but was only that natural disappearance of passion which gives place to a close friendship. Napoleon's statement concerning the universality of adultery may be looked upon as the attempt, through such a generalization of it, to make a conception so pleasurably emphasized in the unconscious more acceptable to consciousness and so to forestall a conflict.

Yet where he did not love so passionately, where his heart was but little engaged, he desired spotlessness on the part of the woman. He guarded Marie Louise, toward whom he had but little real love, from every chance of the slightest suspicion, as, according to his explanation, was befitting the empress of a great kingdom. He was equally strict in regard to other women with whom his heart was not engaged. To some he forbade entrance to his court, to another, Agnes Forel, he refused a memorial, he behaved with shameless ingratitude toward another, all of whom had had irregular love relationships. He showed himself unforgiving and implacable to all such relationships in these others.

Another feature of the prostitute (unfaithfulness) complex is found in him, strongly accentuated although displaced, namely the suspicion of the beloved but unfaithful woman. He had a reputation for his suspicions not only of women whose lives were questionable but of those whose conduct was irreproachable. Or in other words he suspected all women. His questions toward women were brutally embarrassing. He criticized their looks and dress and betrayed their doings at his court. If they possessed intellectual gifts this seemed to provoke in him a sort of defense against the disturbance which might be produced in his complex and so he banished them, as might be seen in his treatment of Madame de Stael and Queen Louise of Prussia. "Only toward one woman," according to Gertrud Kircheisen, "was he weak." Josephine well fulfilled the condition of his love, that of unfaithfulness, and his relationship to her was possible because the unconscious impulses in regard to her could be displaced upon other women, that is the indispensable condition of faithfulness and with its resultant suspicion of the love object as unbearable to consciousness.

Napoleon's "peculiarities" while a schoolboy are shown by certain incidents recorded by his biographers. He took a small portion of ground which was given to the students for their use and shut his portion off by a strong palisade which prevented intrusion. Here he would sit and dream and no one dared disturb him. On the occasion of an accidental explosion of gunpowder on St. Louis's day, his comrades took refuge here from the sudden danger. Napoleon however in rage and armed with a hoe drove them back, regardless of their danger, only angry that his studies had been disturbed and his sanctuary invaded. This is a most pregnant symbolic action. Jekels believes, agree-

ing with the sentiment expressed in other connections: "attacking the native land with strangers," or "He has concurred in the union with France" and means that no one may permit strangers to approach the mother but one should possess her quite, quite, quite alone. As F. Müller-Lyer has written in "Phasen der Liebe": "The children of the wife belong to the husband, even when they have been begotten by some one else, for the wife belongs to him, just as perhaps (to make use of a comparison with Napoleon), everything that grows in a garden belongs to the possessor of the garden," and Masson says of Napoleon and his stepdaughters: "He always looked upon Hortense and Eugène as *fruits of Josephine*" [italicized in the original].

Napoleon's behavior receives further explanation from the fact that the occasion for this unmannerly behavior was the fête day of a king, symbol of the father, and Chuquet states that at this fête the words "To Louis XVI, our father" were inscribed over the gateway. Napoleon's early writing shows that he regards the father as warning him against too great cupidity or passion. He turns to the memory of his father as a refuge from pain and unbounded desire, which perhaps reveals Napoleon's struggle against the incestuous wish as represented in the father's prohibition. Napoleon's biographers evince surprise over the great pain which Napoleon manifested in his letters at the death of his father but feel that it was expressed in a formal ceremonial way. Later also when it was proposed to erect a memorial to the father of so illustrious a son he dismissed this proposal in a rather superficial and indifferent fashion. On the other hand his love toward the father was so great that it led him almost to lose his own identity in that of the father's.

After the father's death he takes upon himself all the care of the family, although ignoring the fact that his older brother Joseph would have been the natural bearer of this burden. His biographer says of him, "He left nothing unattempted in order to succeed to his right and in this purpose manifested the same tenacity and endurance as the father and as he did not allow himself to despatch his affairs quickly and briefly, in this too he was much too much Carlos son." Though yet scarcely seventeen he obtained political advancement for his brother and spared himself no pains to lighten his mother's lot. The members of his family have testified how he and they considered him as standing in the father's place. His family were the objects of his care and his pleasure was largely in their welfare, even when he himself was without means and in sore straits, or later when he had risen to greater prominence. Masson has said of him "He displays an assiduity, a patience and a willingness to be of service to his own family which would be simply astonishing if one had not previously seen him at work, if one did not know that he had already since his father's death made such strenuous exertion for them." He assumed also authority over

their affairs, those of their marriage for example, never relaxing his solicitude for them. And as he subscribed to the deed of his abdication he said to Coulaincourt: "Provide for my family so that they have something to live upon; that is all that I need."

Masson shows how closely in matters of insignia and title as well as in the ambition to extend his empire Napoleon copied after Charlemagne, his predecessor upon the French throne. He also styles himself Charlemagne as when he writes to his ambassador at Rome: "Say that I am Charlemagne, your Emperor, and that I will be treated as such." Masson explains this attitude as the effort to compensate for the fact that he had no actual predecessors of his own upon the French throne. This was the case also with Charlemagne, who had however been the founder of a new dynasty as he was the chosen of an entire nation. There is probably however a deeper unconscious identification, our author believes, made through the similarity with the name of Napoleon's father, Charles Marie. He quotes the statement made to introduce the senate decree: "Napoleon refused to enter Rome as conqueror in the earliest days of his fame. He holds to his purpose to appear there as father. He will also there for the second time have the crown of Charlemagne, set upon his head."

In this mother fixation with its attendant ambivalent attitude toward the father may be seen a "disposing situation" for all sorts of possibilities, a severe neurosis if reality proves too adverse or if it presents its opportunities a high-grade sublimation. There were evident tendencies in Napoleon to a neurosis. He showed himself in his school days morose and seclusive and it has been said of him concerning this period, "What a child! He is a savage, a creature of impulse, with his pale face, with his stiff hair, small figure and unattractive appearance. . . . Lonely he was, lonely he is and lonely will he remain." Later in Brienne he was ordered to submit to a humiliating punishment but escaped it through a severe nervous attack with vomiting. The punishment was to have consisted in taking his midday meal kneeling on the refectory floor in a haircloth garment. On his first furlough to Corsica as a young lieutenant he burst forth into a tirade borrowed from Voltaire and Rousseau to which his mother listened calmly for, as his biographer says, "she considered her son sick. He was indeed also actually morally sick. A nervous fever raged within him."

Nevertheless the circumstances surrounding Napoleon were such that an unproductive, disturbing neurosis was checked and out of the same exceptional libido there resulted a career extraordinary in greatness, richness and productivity.

Jekels calls attention to the fact familiar to psychoanalysis that the two opposing streams in the ambivalent attitude of the libido can only remain united when the negative stream is controlled by love for productive ends. If this is not the case then there will be a splitting up

of the object according to the various components of the libido, some with a more positive, others with a more negative coloring. The enormous libido of Napoleon, with difficulty confined within single bounds, reveals this splitting. A complete series of father images appears in his case revealing sometimes the one, sometimes the other attitude. His relation to Paoli is to be mentioned first. Then toward Marbeuf he manifests on the one hand an attitude of hatred, on the other one of dependence. This is evident in the fact which Chuquet emphasizes, that in Napoleon's tirades against the generals oppressing Corsica he leaves out mention of Marbeuf although he surely deserves to be included with the others.

His attitude toward the king shows no less this ambivalence. From his own writings and speeches and the testimony of Charlotte Robespierre he was undoubtedly a fanatic republican and he inveighs against the right and power of the monarchs of Europe. In "*Sur l'amour de la Patrie*" he comments in a significant passage upon the patriotism of Dion of Syracuse, of his failure to succeed in the service of his fatherland and of the weakness with which he had to contend: "... His fatherland is a slave of a tyrant, whom he loves and reverences, but yet a tyrant," and then in one of the noted corrections of his writings he has crossed out these words and inserted others which make no mention of the relationship of Dion to Dionysius, or of his love or reverence for him.

The father-king attitude received particular emphasis in its hatred aspect by the revolution with which Napoleon's early life was associated and through which the hate was unbound which ordinarily is repressed in man's soul. His attitude to the king himself partook of the double character and with half his psychic force he was a revolutionary and dethroner of kings, with the other half he withheld himself from revolution and inclined toward the king. He expresses his indignation against the people who throng upon Louis XVI, in the scenes of the summer of 1792 and the wish that he might have saved him from their hands. The opposite feeling is revealed in the part he took in the proceedings against the king in the autumn of that year. A special cause served to awaken Napoleon's feeling against the king and that was the suspicion that Louis XVI had invited foreign powers to assist him against his own land. This would tend to rouse into flame the smouldering hatred and scorn of an earlier time. And through this the vicissitudes of Louis XVI become the fate of Napoleon. For in two fundamental ways they determine Napoleon's position and its outcome.

First is his attitude toward France. This is closely bound with the tragedy of the French king. Up till the time of the king's flight on the 30th of June, 1791, Napoleon had withheld himself from participation in the political life of France. Now he forgets the difference with Corsica and throws in his lot enthusiastically with the cause of the

freedom of his adopted country and expresses his care for his "motherland France." The ambivalence shows itself in the fact that he is two months later again in Ajaccio planning an activity against the oppression of the French. During the occurrences mentioned in 1792 he did not turn to France but stood at the side of the king. His thoughts were acknowledged to be upon his native island and not upon France. A few months later however under the influence of the actions of the Convention and of the process against the king he exhorted his fellow countrymen to join with France.

But it was after sentence of death had been passed upon Louis XVI that Napoleon first joined himself to France in decisive, unequivocal and irrevocable manner. Chancellor Pasquier has said of him: "... Bonaparte, attached at first to Paoli like Pozzo, did not hesitate to separate himself from him in order to defend the rights of the French government. It was at the news of the condemnation of Louis XVI that he took up this part, espoused this cause. I have the fact from Monsieur de Sémonville, who at that time was living in Corsica as deputy of the French government." He reports how Bonaparte awoke him at night to say "I have considered our position well. We will commit a folly here. The Convention has without doubt committed a great crime and I deplore it more than any one; but Corsica must, come what may, be united with France. It cannot exist except under these conditions. I and mine, we will, I give you to know, defend the matter of the union." Jekels comments upon this: "Now first, after the father, the hated instigator of all the trouble, who hindered him in possession of the mother, who however shared her with strangers, has atoned for his sins with his life—now first do we see Napoleon turning himself decisively to France."

For through the slaying of the king the essential part of the *Œdipus* phantasy is fulfilled and now it is comprehensible that he, through the attachment to France, takes possession of the mother who has become free and so brings this symbolic realization to completion. There is also identification with the father in the sense of guilt, of "crime" on the part of the king which he expresses, so that the element of atonement enters likewise. Such an identification is also manifest in regard to Marbeuf. And with that unconscious unrestraint toward things of immediate interest and advantage France becomes now the symbol of the mother, the "mother country" to which he turns with enthusiastic devotion.

Paoli occupies a chief place among these figures endowed with father attributes in the history of Napoleon. He is the father ideal from his own honorable past and from his position as defender of the mother country, in contrast to the actual father who joined with Marbeuf to unite her with strangers. We have already seen how this early father image dominated Napoleon's mind in his childhood and youth. Even in

the summer of 1792 Napoleon expresses his hope that Corsica will attain her freedom through Paoli. But as the king's tragic fate developed and the father hatred unfolded itself in his breast, Napoleon separated himself more and more from this father ideal. Jekels believes it a psychological probability, although historical data are wanting to confirm it, that his open opposition to Paoli manifested itself when the king was executed. For this imposed upon him the necessity of a complete negation of the father in the interests of his contact with general reality. "Every father," Jekels writes—"may he be ever so good and ideal—must be overthrown, merely because he is father; even as Oncken formulated it in regard to the fate of Louis XVI: The murder of a king—solely because he was king." So even the last father image, Paoli, had to fall and Napoleon joined himself to his opponent Saliceti, who had agreed to the death of the king while Paoli had opposed it. His own identification with the father in the king, before mentioned, illustrated in the acceptance of the father's program, associated with that of Marbeuf, made it also unconsciously necessary to set aside Paoli. Directly also he copies his own father's changing attitude toward Paoli. This position was supported also by Paoli's increased activity toward independent power against which in his changed attitude, Napoleon strove.

This does not mean that Napoleon was actuated solely by hatred but his ambivalence manifests itself in the opposite pole as well, which is evident in his attempts to approach Paoli after the decree of apprehension of the following April and in his warm address of defense. The interrogatory nature of this however reveals the inner uncertainty of Napoleon's attitude. Certain evident reasons are given for Napoleon's attitude and to these may be added an unconsciously affective motive. This Jekels believes lies in Napoleon's feeling about Paoli's supposed attitude toward England. This attitude of Paoli grew from a position in which there was no disloyalty to France to a delivering of Corsica over to an agreement with England.

Napoleon himself was at first a lover and sympathizer with England. Later, after the flight from Corsica, a change takes place in his feeling, and he gives expression to the bitterest feelings of hostility, which account for his hostility toward Paoli as England's friend and his break with him.

Napoleon was hardly yet well established in his loyalty for France, which was still very recent, so that again one must look to his unconscious affective complexes to explain this situation. Paoli stands as the father did, as the man about to perpetrate the crime of delivering up his mother country to the foreigner. Therefore he seeks in every way to defend the mother against this and even demands the head of the presumable traitor, according to the fate of the king, who had acted in the same way toward his country. This final and complete break

with the father had a great significance for Napoleon, and through him upon history. For it was the influence of this extreme negation of the father which occasioned the ceaseless and ruthless strife in which he engaged.

The longing for possession of the mother and strife for her with the father from now on run through all the life of Napoleon and bring everything else to their service. All ways and means seem right for its attainment, says Jekel, as he quotes the words: "For I am not a man like another and the laws of morality and custom do not pertain to me." First is the change of his feeling toward Corsica, his loss of affective interest in her fate, as his biographers testify, his indifference and disinclination to participate in her affairs lest France should be affected. In place of Corsica however he seeks over the world one substitute after another to satisfy a longing and an ambition which will not be stilled. Italy came first and occupied a large place in his interest and ambition along with the islands, which also more closely reminded him of Corsica. These were Malta, Corfu and Zante. The countries of Europe, Asia and Africa were the objects of his restless desire. "We see him," says our writer, "casting down kingdoms and setting up new ones, sifting lands together like chaff, in order, as he thought, 'to lay Europe at his feet,' 'to be,' indeed, 'lord of the universe'—and in all this urged on by a scarcely actualized force of the incestuous longing for his mother and a boundless defiance of the father such as stands quite unique in the history of mankind!" This latter attitude is that manifested in his relations to the rulers of Europe even to the Pope himself, as he provoked them, harassed them, humiliated and brought them low and caused them to feel their dependence upon him. The dynasty of Louis XVI, the Bourbons, received his most marked hatred and despite, even to the fusilading of two of its members. He himself said in 1804: "No peace will come to Europe until it stands under one single overlord, under one Emperor. . . ."

The uncovering of these libidinous impulses at work in this great personality, the bringing of his achievements back to these universally human and typical complexes, which in this life received a remarkable sublimation, in no way, the writer believes, detracts from his greatness nor the importance of his life upon history and culture. But he believes that the marvel of this personality and the never-failing interest for humanity comes in the last analysis from the reëchoing of the powerful Oedipus complex which lies repressed in every breast. It is suggestive to note that at Erfurt at a performance of Voltaire's "Odipe" before a royal assembly, Alexander of Russia suddenly arose and embraced Napoleon amid the applause of the house.

2. *The Omnipotence of Thought and the Phantasy of the Mother's Body in the Hephestus Myth and a Novel by Bulwer Lytton.*—MacCurdy notes that in the constant striving between the pleasure and the

reality principle two sorts of indirect gratification are possible. These are those of substitution upon some other object and the gratification of phantasy. In the latter form that of phantasy gratification, with which his study has to do, he states that it is more satisfactory the more the phantasy escapes a critical comparison with reality. This happens with the child, and to a certain extent with the savage, as it cannot with the man struggling with the strenuous demands of a practical existence, in modern society. The two sides of life stand thus apart, while growth from childhood to manhood or from savagery to civilization consists in a growing recognition of reality and adaptation to it. Still neither side ever completely triumphs over the other.

One form of the falsifying of reality, which occurs when the inner desires overmaster the valuation of the real world is that of the "omnipotence of thought." Naturally this belief in the ability to bring to pass merely through the wish and the thought prevails most in the earliest years and tends to grow less as reality wins its way. The intra-uterine life is the most completely given over to the satisfaction of every want without any effort on the part of the individual. Absolute safety and comfort are provided, warmth nourishment, protection, and no adverse elements of environment can demand any effort of adjustment. The earliest postnatal life tends to repeat these conditions as far as possible through the solicitude of mother and nurse.

For this reason the growing necessity to adapt to the external world wakens a tendency to return in phantasy to such a comfortable, effortless stage of existence. This is revealed not only in the psychoses but in the dreams, myths and other phantasy products and in the daily habits of speech of ordinary people. The earth is a common symbol of the mother and every cave or hole in the earth becomes a symbol of her body. It appears that the child remembers its place of birth and through infantile theories of birth there arises also confusion with water (as urine) and with feces. Myths of every nation tell of the discovery of the hero in water and his rescue from it. A god or a creature who maintains his existence under the water or the earth lives symbolically in the uterus. Such beings, the writer, believes, are easily decked out with the conception of the "omnipotence of thought." Since in the unconscious we are immortal the ideas of birth and of death are interchangeable and death is also a symbol of existence in the mother's body.

The Hephæstus myth combines the power of thought with the dwelling in the mother's body. Hephæstus was, like the northern Loki and the Indian Agni, the god of fire and a smith, the guardian of the lightning and the god of fertility. He was the son of Hera and Zeus but was cast out of heaven during a quarrel between them. He fell into the sea where was Thetis and the daughters of Oceanus constructed a wondrous cave for him in which he was hidden from gods

and men. The dwarfs of the northern mythology resembled Hephæstus in many ways besides in that they worked under the earth. Agni also was hidden in a cave and afterward taken from it. He too sought escape in water. Hephæstus remained with Thetis for nine years, which suggests the months of pregnancy. This is also a symbol of the winter when the storms played among the clouds. The Greeks conceived originally of the ocean above and below and Hephæstus was born in the clouds above and then sent into the water underneath. The winter also represented the time when the seed was in the earth and the child in the womb, as other myths reveal.

Hephæstus was essentially a subterranean god and is often represented as a dwarf with a gnomelike appearance, with a large head and body and small limbs, which suggest a newborn child. Aphrodite, his wife, was originally a goddess of the lower world and another consort was the third of the Graces, suggesting Freud's interpretation of marriage with the third daughter¹ as a symbol of death. Hephæstus' power was represented in a direct sexual form and in a sublimated one. The former shows both masculine and feminine characteristics. Erichthonius is born from his seed dropped upon the earth and the Roman Cæculus from a spark from the anvil of Vulcan, the Roman Hephæstus. Pandora was formed by him from a mixture of earth and water, showing the bisexual characteristics of the myth, and through her he became the creator of all women. He was the god of fire and of things produced by fire and this was plainly associated with fertility.

His sublimation is found in the materialization and objectifying of these characteristics. He helped Achilles in his struggle with the river Xanthus, controlled the lightning, brought Athena to birth by a blow of his axe upon the head of Zeus, and still more important created many useful works by his craft. In this he reveals plainly the belief in the power of thought. For things came into existence merely by his wish, which created all sorts of wonderful things and endowed them with marvelous powers. Such for example is the throne which he made for Hera in return for his banishment from Olympus. This throne was provided with invisible bands which bound her until he alone should loose her. He created also the invisible net which entrapped Ares and Aphrodite in their stolen embrace. He was also the creator of the various symbols of power and adornment belonging to gods and heroes. Most subtle of his powers representing this omnipotence of thought was that of prophecy.

Other myths of Greece and those of other lands represent the same idea in the same fashion. Thor's hammer is one of the most conspicuous examples. It was so hard that it reduced to fragments whatever it hit, turned itself and returned to the thrower, and could make

¹ See *The Motive of the Choosing of the Casket*, abstract *PSYCHOANALYTIC REVIEW*, IV, 4, pp. 443, 444.

itself so small that one could slip it into his pocket. The conception of the all-powerfulness of thought seems always to be bound with the phantasies of the mother body. MacCurdy quotes a number of examples from Frazer's "The Dying God" to show the close connection in the peasant mind of death and fruitfulness, where death is represented by a lay figure, a puppet of straw or otherwise.

The unconscious satisfaction which ancient peoples have found in creating and repeating such myths, experienced also in the festal repetition of them yet today, must lie also at the basis of a tale of Bulwer Lytton, which would otherwise be inexplicable as the work of a modern adult busied with other interests of life. "The Coming Race" is the story of a man who finds himself in a subterranean world among a people of extraordinary power. These people had once lived upon the earth but had retreated here at the time of the Flood, leaving no trace behind them. Not only is this reference to water a suggestion of a birth phantasy but so is also the color of their skin which is dark red. They had a theory that all men came originally from water. They bathed regularly in the water which was impregnated with "Vril," the name of their miraculous power. In other words they received their power directly from the mother's body.

Their dwelling does not lack characteristics suggestive of the intestines and of the cloaca. They are spoken of as people who live in the "bowels of the earth" and they call themselves "Ana." The vegetation is a restful brown. Flatus phantasies are suggested by the atmosphere of music and pleasant odors which fill the place. It would have been too warm except that the great extent of the cavern provided for streams of air and frequent winds. Light was obtained from gas, manganese or petroleum.

The power possessed by these people was due to a penetrating fluid, the essence of cosmic and human might. It was called "Vril" and was contained in a hollow staff, which could be lengthened or shortened as one wished. An essential condition for using the "Vril" was the large thumb which was peculiar to the race, as MacCurdy says, another ichthyphallic symbol. The power was an increase of physical strength but chiefly was it remarkable for its working at a distance and over the mental life of others. It was a power which made things act of themselves. It could set and keep complicated machines at work until they had turned out beautiful finished products. It produced a hypnotic condition in the hero of the tale in which he was then instructed in the language of this people. It enabled one to fly merely by willing so to do.

In writing such a tale, the author reveals the persistent tendency within us to set aside the duties of life and the demands of reality by the materialization and incarnation of phantasies. In examining the life of the author MacCurdy discovers a close parallel between the features

of the tale and the affective elements in his life, which thus find relief in such a production. Bulwer Lytton was a statesman and a writer busily occupied with the affairs of external life. Still there are evidences of a disturbing conflict in his love life, which caused a continuous restlessness and frequent attacks of painful depression. His restlessness led to a life of feverish activity, which in his younger days had led to periods of dissipation interrupted by seasons of furious work.

The cause of this state of mind lay in such a close fixation upon his mother that it prevented any real transference upon any other woman. The father, who died when the child was only four years old, was of the harsh domineering type which would foster a sense of rivalry and hatred. After leaving his mother's home he was under the influence of women much older than he in years and experience and whom for the greater part he regarded with respect and a platonic sort of affection. In his life and work he continued much under the mother's direct influence. He permitted her interference with his first publication and with his early love. Later her attitude toward his wife weighed upon him and played a large part in his final separation from her. He gave up also his father's name and took only that of his mother. His marriage with a woman older than himself seems to have been only an attempt to break away from his fixation upon the mother. After his separation from her he lived mostly in the society of men toward whom he manifested much of the same attitude of passivity as he had always shown toward the mother. He was extraordinarily sensitive to criticism, while the opposite sadistic tendency found expression in the sharpness of his literary attacks. His one escape was in work and when he had to bear also the loss of health and the approach of death it is easy to understand the return of his thought to that time when phantasy was fact that he might in this way meet the thought of death without terror and accept it bravely.

His story of these subterranean people, which arises from such unconscious need, shows the repression of the normal sexual inclination which takes place as a result of the repression of the incest desire. In this strange place there is no illicit sexual life and the inhabitants eat no meat, a symbol of the repression of fleshly desires. Also their affection for the younger generation takes the form only of pity and tenderness toward all that need protection and help, never that of animal love of offspring. So the mother is the protector of the child and to the puzzled child conception both masculine and feminine. The dwellers in this world are beardless, very large in size, as parents seem to their children, and with a sphinxlike expression of countenance as if something frightening was masked behind the goodness and tenderness. Only women were the physicians, especially those who were widows and childless. The women were all of finer feeling, more clever, greater and had more power over the "Vril" than the men. The only action in

the story consists of the love adventures of the hero who was loved by two women. One of these was the wisest and most imposing of all the maidens, but his heart was touched rather by the other one, a weaker maiden, who would represent the wife of the writer. The incest fear is apparently rationalized in the tale through the attitude of the race to the hero's marriage which they cannot permit, since it would lower their race to mingle itself with that of the surface of the earth. The unattainableness of the mother is expressed in the attitude toward the stronger woman, whom he cannot love because of her greater moral and intellectual strength. She assists him back to his own world, kissing him "with the passion of a mother," and he confesses to the reader that he loved her and the vision of her before his eyes prevented his marriage later in his own world. In religion these subterranean people believed in a supreme God, but their ethics had little to do with him, a belief of Lord Lytton himself, according to his biographer. Politically too they agreed with him, an English aristocrat to whom the family was the basis of government.

He also describes them as free from strife because of their supreme power, that is, they enjoy the peace of death. Death itself is to them an occasion of joy, merely the passing into another life. They work little since all their wishes are magically fulfilled. The attraction which such a phantasy and the myths and tales which picture such conditions exercise upon us all is explained through this deeper meaning in which it reaches into the unconscious desires. Thus MacCurdy tells his readers of the hold which this story had upon one of his patients, a compulsive neurotic, who in spite of his intellectual appraisal of the tale seemed unable to get away from its emotional appeal to him. His pleasure lay in the peace and the power which these people possessed.

3. *The Psychopathology of the Modern Dances*.²—Brill compares the dance mania which spread over the world a few years ago with other well-known psychic epidemics which have affected communities large or small. Even dance epidemics have been known in the past, having had in former times a religious background. In this modern epidemic the dancing spread in spite of protests from church and state. The people were divided into two classes, those who danced and those who looked on. The writer quotes Havelock Ellis that the dance is not only a stimulus to love but also a substitute satisfaction for the sex impulse. It is an accepted fact that the sex end is served always by the dance and objections to the dance have always been based upon this characteristic. The special excitement of the modern dance deserves some inquiry, but the responses to a questionnaire sent out by the writer led to the conclusion that these modern dances are not more

² Modelled after an original article in the New York Medical Journal, April 25, 1914.

fitted to arouse sexual excitement than are the older dances, considering here somatic sexual excitement. The effect upon the esthetic feelings is however, according to these testimonials, stronger and more stimulating. An interesting feature of the answers was that the gross sexual feelings were reported chiefly among those who were only spectators. Many of those who answered were known by the writer to be sexually hyperesthetic.

The dance, the writer believes, leads to a sexual tumescence for which actual dancing affords a certain grade of detumescence, which is not possible to the mere spectator. It is noteworthy that objectors are those who look on rather than those who participate in the dancing. They probably set up unconsciously a defense reaction against the repressed increase of excitement. Most dancers experience only a feeling of joyousness and well being, except of course those who may be consciously seeking sexual excitement on all occasions. Their experience would not pertain at all exclusively to the modern dance.

The dance is after all only the obtainment of enjoyment through movement, a form of pleasure which is universal, under special conditions of rhythm. The natural enjoyment of movement, so evident in children, is so closely bound also with sexual meaning that it is frequently under strong repression in the neurotic and a defense of discomfort, nausea, fear (as in agoraphobia), is set up against it. The modern dances with their closer contacts and greater muscular exercise form a more satisfactory sexual substitute than the older dances. The outbreak of an epidemic of interest in these dances is probably due to the same earlier strong repressions which result in the neuroses and psychoses. In the twelfth and thirteenth centuries such epidemics were the result of the feudal and ecclesiastical bondage of the people which gave no opportunity for natural expression. Puritanical repression, fundamentally a sexual one, worked most upon England and America and therefore the epidemic broke out first in America while the suffragette movement occupied England. The dances were more slowly taken up on the Continent. Women, who also under greater repression and for whom the sublimation of religion is losing its hold, have gone eagerly into the dances. It has been the writer's experience that many nervous patients have been decidedly benefited by these dances as opportunities for a definite and practical sublimation of their sexual impulses.

Miscellaneous Abstracts

Dreams of the Feeble-Minded.—By WILLIAM S. WALSH, M.D. (Abstract from Medical Record, March 6, 1920, 97, No. 10.)

In this article the writer summarizes his study of the dreams of about 100 inmates of the Maine School for Feeble-Minded. The dreams of idiots and low grade imbeciles being difficult to determine, the study was confined chiefly to the higher grade defectives. The chronological ages were from 6 to 40. No effort was made to analyze the dreams by technical methods.

Dreams which were plainly wish-fulfillments were most common. Such dreams were of being at home, of working in a good family, of having pretty clothes, good things to eat, etc. The writer points out that the feeble-minded, as a class, have simple desires; since their thought processes are not complex, since they tend to think directly, have poor imaginations, a poverty of mental associations, their dreams are more or less direct and easily interpreted.

Dreams concerned chiefly with incidents of the day were next in frequency. The dreamers imagined themselves at work at their usual pursuits, playing baseball, conversing with fellow inmates, etc.

The dreams were generally of a happy nature. The younger inmates sometimes dreamed of being chased by tramps, dogs, bears, of being in a fire. Vivid dreams were uncommon. Typical dreams—flying, falling, etc.—as well as dreams of ghosts, monsters, fairies, were rare. Most dreams were purely visual. Paralytics, most of whom were crippled from birth or an early age, did not use the paralyzed members in dreams. Epileptics did not dream of their convulsions. The girls had a more varied dream life than the boys, and tended to remember their dreams better.

Nightmare, somnambulism, night terrors were infrequent. This the writer attributes chiefly to the feeble-minded's freedom from worries, repressions, conflicts; their feeble imaginations, and impressionability. Talking in sleep, which occurred most commonly after the first few hours of sleep, was present in 8 per cent. Somniloquy rarely dealt with events of long ago, usually with recent incidents. Enuresis occurred in 10 per cent. The writer points out that enuresis does not seem to impair the health of the feeble-minded, which is generally not the case in children of normal mentality.

Several examples of wish dreams and terrifying dreams are given.

AUTHOR'S ABSTRACT.

The James-Lange Theory of the Emotions. Its Relation to Psychiatry.—By HOWARD D. MCINTYRE, Clinical Pathologist, Longview Hospital, Cincinnati, Ohio. *The Alienist and Neurologist*, Oct., 1919.

The concomitance of emotional states and changes in the body structures which we now know to be controlled by way of the autonomic nervous system, had been observed and speculated upon long before the advent of the James-Lange Theory. Prior to 1884, the general conception existing in psychology had been to the effect that the conscious perception of a fact excited a mental affection which was called an emotion, which in turn set into activity the bodily expression of that emotion. James brought forth a very different viewpoint however, when he stated the theory that "the bodily changes follow directly the perception of the exciting fact, and that our feeling of these changes as they occur is the emotion." In the light of this theory an emotion constitutes then merely a conscious feeling or sensation in the production of which the different impulses coming from the structures under the control of the autonomic nervous system play the leading rôle.

Opponents of this theory have pointed out that the memory of an insult or sorrow is capable of initiating just as great a bodily change as did the original stimulus. This is said to be proof that the psychic state or emotion is capable of inaugurating the bodily changes, thereby invalidating the James-Lange Theory. The interpretation of the foregoing fact is wrong. A brief review of the physiology of the cerebral cortex teaches us that the cortex possesses the ability to receive and to store the mnemonic representations of our original environmental stimuli, and when occasion arises, by means of association, to reproduce a mirror image of the original stimulus which image stimulus is capable of originating a response similar in every way to that produced by the original. If processes in the cerebral cortex give rise to an emotion they do so in the manner outlined, in which case the visceral reaction instead of being produced by a stimulus from the environment, is produced by the mirror image of that stimulus, which arises within the cortex. The resulting visceral stimulation is carried by the afferent fibres of the autonomic nervous system to the cortex there giving rise to the sensation which we term an emotion. In other words, emotions are the "after images" of certain primitive visceral reactions whose source of stimulation may be exogenous from the environment, or endogenous from the cortex.

So much for the physiology of the emotions. Concerning their pathology, if we turn to neuriatry and psychiatry we encounter a large group of cases, the affective psychoses and neuroses, whose outstanding feature is a marked abnormality in the emotional sphere. Graves disease, the anxiety neuroses, "shell shock," the large group of manic-depressive cases, may all be taken as examples of the group alluded to. If the James-Lange Theory is correct, we must seek the cause for such

abnormal emotional reactions as occur in the above mentioned diseases, in, (1) the structures affecting the reaction of the autonomic nervous system (glands of internal secretion as in hyperthyroidism), (2) in the visceral organs (anxiety neuroses of cardiac origin), and (3) in the autonomic system itself.

We must bear in mind, however, that in our problem we have two distinct sets of variables operating: (1) the processes occurring in the structures associated with the autonomic nervous system and in the system itself; (2) the processes taking place in the cerebral cortex. The source of origin of an abnormal emotional state may operate from either or both. A pathological condition affecting the first set of the above mentioned factors may cause them to react inordinately on a comparatively normal cortex to such an extent that the cortex is unable to inhibit the visceral elements and confine them to normal emotional manifestation. This probably explains the very unstable emotional reactions occurring among women who are pregnant. Women are more emotional than men, due to the predominance in them of enteroceptive sensation over that in the male.

On the other hand, the cells of the brain may be so altered by infection, fatigue, and "shell shock" that the threshold of the individual neurones is so lowered that the normally present visceral reactions which pass as unnoticed in the normal, assume pathological proportions manifesting themselves in the symptomatology of abnormal emotional reaction. The types of anxiety and fear which are referred to various parts of the body, for example, precordial anxiety in the various anxiety neuroses where only slight or no cardiac abnormality presents itself, may be taken as examples of this.

Unfortunately we have few ways of experimentally examining the processes occurring in the autonomic nervous system. Blood pressure examination does furnish some evidence, however. In the depressed phases of manic-depressive insanity the blood pressure is considerably raised, observation on the same patients, show that it is lowered in the manic phase, with a return to normal during the normal mental periods. In manic-depressive insanity, we encounter marked anomalies of the emotions without sufficient exogenous or endogenous stimuli being present to account for such anomalies. The reasons given by such patients for their good spirits or depression are often of the flimsiest. But examination of the blood pressure discloses evidence of marked changes in the functioning of the autonomic nervous system, and it is a significant fact that these changes are the same as would have occurred had the existing emotion been evoked normally. A normal person subjected to a stimulus of the sort calculated to induce the mental state of fear or depression, has immediate vaso-constriction in the viscera with raised peripheral blood pressure; subject the same person to a stimulus conducive to joy and well-being and his peripheral blood pressure will be

lowered. This is the situation we encounter in manic-depressive insanity with the exception that the adequate stimulus is absent, only the vaso-motor change being present.

We must cease thinking of the emotions as a cause of disease, as most authors seem to consider them, and think of them as symptom groups, whose underlying basis is to be sought in: (1) a lowered neuron threshold in the cerebral cortex, or (2) some pathological functioning in the organs controlling the autonomic system, the organs under the control of the system, or in the system itself.

AUTHOR'S ABSTRACT.

*A Psychological Theory of the Cause of Epilepsy with Special Reference to an Abnormal Muscular Expression of a Strong Emotional Drive.*¹—By CHESTER A. MARSH, M.D., Ass't Physician, I. V. E., New Castle, Indiana.

Epilepsy should be looked upon as a mental disorder. Its complex phenomena of loss of consciousness and a convulsive reaction is an abnormal muscular expression of strong mental activity. It becomes the habitual abnormal outlet for pent-up mental energy in an individual, with a definitely peculiar mental make-up, who meets unsurmountable difficulties. These difficulties may be purely mental stress or the result of some process of disease which the individual suffers. It makes little difference what the attack happens to be. The body as a living organism resents any form of infringement upon its welfare whether it be a mental or physical attack, or both. This is more readily understood when by careful analysis we study the mental characteristics of the epileptic, comparing it to normal mental activity.

Mental life is primarily teleological. Our inner faculties, that is, our instinct and ways of thinking, feeling, or desiring, come to us when things interest or excite us and they act as the motive power, which, when directed in natural channels, serves to secure our common welfare and safety. These feelings may, however, when improperly directed, find expression in an abnormal manner, and if habitually exercised in this way, may lead to the possessor's destruction.

With such motive force calling for expression, one or more of the following results may be expected; wanting to do or get something, a person may: First, be successful in every undertaking; second, unsuccessful, he may think life is then not worth while, so commit suicide; third, unsuccessful, he may escape the intolerable situation to one made more tolerable in a state of insanity where hallucinations, illusions and delusions play a make-believe part; fourth, wanting to do or get something, he may put forth every reasonable effort. As he ponders and

¹ Abstract from article in March, 1920, number of The American Journal of the Medical Sciences.

studies, perhaps worrying a little more than he should over his troubles, seeking some new way of approach that he may be successful, he soon feels the repulsiveness of greater effort in the face of the futility of any attempt, so he ends the unpleasant experience by turning to other tasks which he can accomplish and thus finds pleasure in their success. The instances in which the normal man gives up when demands become too trying are as many and varied as there are interests in life.

The fifth and final way in which the motive power of emotional life finds expression, when the natural channel of success is blocked, is through an epileptic reaction. Possessed with a mental make-up characterized by ego-centricity, super-sensitiveness, and an emotional poverty for feelings not particularly concerned in his immediate desires, the epileptic, like a man cornered in a fight, has no possibility of escape except to accomplish what he desires or succumb in his efforts. He could avoid the latter outcome if he did not possess such an exaggerated notion of his own ability and, like the normal man, could give up trying. But he has failed to acquire broad interests in life, so that when the unpleasantness of particular failures come, he cannot readily escape them. A business man finds hobbies, golfing or fishing to take his mind from the worries of his office. In college, a student is urged to take part in athletics so as to relieve his pent-up energies. In the kindergarten the child that becomes tired, threatening the contentment of all present with some particular whim, has its attention drawn away by the mere suggestion of a new game. This is the strategy used upon each disturber so that all are kept happy as they play all morning long. A mother will not allow her child to be teased or otherwise encouraged in unpleasant feelings. Neither will she allow it to be neglected in a fit of crying, but by fondling and caressing, helps it to escape its intense emotional state of unpleasantness. Children are given toys that they may be kept pleasantly occupied. These are all protective influences which tend to weaken emotions which tax our mental strength. The epileptic, however, because of lack of outside interests, cannot escape, but labors on with every obstacle serving to aggravate his emotional drive to the point of an abnormal explosion.

Fatigue is a natural consequence of any mental activity and it demands rest which we get normally when we sleep at night. If, however, the mental work is of the nature of violent strain, such as is had in extreme emotional effort, an abnormal degree of fatigue or exhaustion is had which calls for an immediate cessation of function until a period of rest intervenes. This is what happens in the phenomena of epilepsy where the patient falls unconscious. The higher brain centers which have to do with the directing and with the consciousness of efforts become exhausted from overwork when subjected to extreme nervous tension. This loss of consciousness is not deep enough to involve the

motor centers, so the emotion goes on to an abnormal expression in muscular activity, partially or wholly unguided and uncoordinated, which we know as a convulsive seizure.

AUTHOR'S ABSTRACT.

Three Cases of Larceny in which the Antisocial Conduct Appeared to Represent an Effort to Compensate for Emotional Repression.—By EDITH R. SPAULDING, M.D.

In the lives of each of the three women who are described, all of whom were arrested for larceny of various kinds, there is a history of much emotional disturbance, with neither an adequate emotional outlet nor a satisfactory adjustment. Each had experienced, over periods varying from seven to sixteen years, an emotional conflict that had been revealed to no one. Associated with much repressed desire, there was in two of the cases a sense of shame, while in the third there was a disappointment in the materialization of the dreams of childhood. In all three there was a total ignorance of sex life, and a fear of knowledge regarding it, which resulted in two cases from the sense of guilt that centered about early emotional experiences. One case was considered subnormal mentally; the other two belonged to the superior group of normals.

In the first case, a young woman of 23, it was possible to bring to the surface during two interviews only, an experience of the seventh year that had caused the patient to seek emotional outlet in religious ecstasy by way of compensating for a feeling of guilt and for emotional repression of a different nature. Her larceny, which consisted in cutting a bag from a woman's arm, was an isolated instance of anti-social conduct probably resulting from a temporary inability to find relief through her religion for the unnecessary sense of shame from which she had suffered since childhood. There has been no temptation to repeat the antisocial behavior in the year that has elapsed since the examination was made.

The second case was that of a woman, aged 25, who had stolen from shops what was estimated as \$40,000 worth of goods. The immediate cause of her larceny was a conflict in her married life to which she was unable to adjust herself largely because of lack of development in her earlier life. She obtained a feeling of satisfaction through defying the authority of the law by stealing as a compensation for unsuccessfully defying the authority of her husband, and previously her father. This patient has done well during the year that she has been free and has found a satisfactory sublimation of her maternal longings, which have no other outlet, in literary efforts and associations.

In the third case, a conscious emotional episode of the seventh year which, because of the associated repression and feelings of shame, had

warped her emotional life and had resulted in petty larceny, was unearthed only after months of struggling. The patient, who was 24 years old, gained great relief from learning that in the emotional episode she and another had not committed an unpardonable offence, and improved very much in her general conduct and stability as a result of its being brought to light. At present she is doing exceedingly well and is much more stable than she has ever been before.

In each case, had the mental life been accessible to wise guidance at an earlier period, the antisocial behavior might easily have been prevented. While the court clinic and the institution laboratory can do much to reconstruct the reëducable delinquent, the real opportunity for constructive work is in the community, where a knowledge of the principles of mental hygiene can be spread abroad through the education of the public en masse and through individual contact, so that mental conflicts and social maladjustments may be recognized and treated before they cause antisocial conduct and mental abnormalities.

AUTHOR'S ABSTRACT.

The Foster-child Fantasy.—By EDMUND S. CONKLIN. *American Journal of Psychology*, Jan., 1920. Vol. 31, No. 1, pages 59-76.

This study was undertaken to test by means of the questionnaire method the conclusions of psychoanalysts concerning the frequency of the foster-child fantasy, as well as to determine some further facts about it. Very complete returns were obtained under supervision from over nine hundred adolescents. The detailed presentation of the responses to each question indicate that 28 per cent. could immediately recall experience with the fantasy in this form. No opportunity for mediate recall was given and no effort made to obtain data concerning concealed forms of the fantasy; hence this is obviously a minimal figure. Twenty-five per cent. of these reported belief in the fantasy for varying lengths of time. The two stages of the fantasy reported by Rank are clearly indicated in the returns with the addition of a stage in which the child thinks of himself as of inferior parentage. This form of the fantasy appears almost as frequently as the later stage characterized by ideas of greatness. Two other stages of the fantasy development were suggested but not certainly indicated in the returns. The study verifies also Rank's statement that the immediate causes of the fantasy are feelings of parental neglect or lack of affection and romantic literature; but it also brings to light several other supplementary causes, such as prolonged absence from the parents, marital infelicity observed by the parents, lack of companionship and the absence of mental and physical resemblance to the parents. Tabulation of the effects of the fantasy upon conduct as recalled and described by these adolescents shows that it was most frequently (50 per cent.) of a kind to alienate them from their parents. Domesticating conduct was rarely reported (6 per cent.),

More than half of those reporting located their experience with the fantasy in the period from eight to twelve years of age. The duration of the fantasy for those who had actually believed themselves foster-children was reported to be more than a year by 49 per cent. Growth and the development of intelligence was most often mentioned as the cause of the removal of the fantasy among those who had believed it, but there are two thirds as many mentions of parental intimacy and a smaller number reporting discovery of convincing proof, such as physical or mental similarities and actual records.

Concerning Rank's presentation of the fantasy as undergoing development the writer says: "This questionnaire study not only supports but also considerably elaborates the psychoanalytic conclusion. All through the returns there are indications of the developmental stages of the fantasy. Concerning the forms of the fantasy there were those, a large group, who had but the vaguest if any idea beyond the thought of foster-childhood, some saying that they had never thought further than that. Then there were those who reported thinking themselves as different characters at different times. The apparent relationship of the different form groups (incipiency, orphan, same social status, great parentage, supernatural being) suggests the same thing. The relationship of forms to causes carefully tabulated indicated the developmental interpretation of the fantasy as the only feasible explanation of the otherwise strange distribution of causes mentioned. The relation of the forms to the reported conduct effects pointed, if less clearly, in the same direction. Examination of the conduct effects indicated stages from meditation on a more or less fascinating idea to decidedly alienating conduct. Degrees of belief also appeared very clearly in the answers given. Even without knowledge of the psychoanalysts' conclusions it would have been difficult if not impossible to have interpreted this data otherwise."

After a comparison of the results obtained by the two methods of research the following conclusion is presented: "The study seems to have resulted in an amplification as well as a justification of the results of psychoanalytic investigation. Psychoanalytic conclusions concerning the foster-child fantasy have stood the test of checking by a different method of research. At the same time it throws doubt upon the statement of Rank that the psychoanalysis of psychoneurotics is the only tool by which the imaginings of childhood may be studied. It is possible that the questionnaire might by itself never have discovered the foster-child fantasy and the family romance, but this study has demonstrated its usefulness as a tool for the checking of the results of psychoanalytic study and also for their amplification."

AUTHOR'S ABSTRACT.

BOOK REVIEWS

FOLK LORE OF THE OLD TESTAMENT. By Sir J. G. Frazer. Published by Macmillan & Co.

In *Folk Lore of the Old Testament*, Sir J. G. Frazer has given us another set of studies of the thoughts and ideas of various people in the process of becoming civilized of the same kind as those already collected in *Totemism and Exogamy*, and the *Golden Bough*. It is delightful reading but needs the background of his earlier works for full comprehension. His sympathy is marvelous. This is no doubt what gives him such power to reconstruct the motives of primitive peoples. He makes them live and move and have a being, and his reader unconsciously regresses to the stage of his actors and becomes an integral part of what he is reading. Frazer's avowed aim as given in his introduction is "to carry on the Cambridge tradition of comparative Religion." He illustrates and explains "a few relics of ruder times, as they are preserved like fossils in the Old Testament." Although bound in three volumes, his work is divided into four parts.

Part 1. The Early Ages of the World, which contains folk-lore relative to man's creation, his fall and the loss of paradise, his destruction in the great flood, and finally his scattering on the face of the earth from the tower of Babel. This is virtually the Book of Genesis. He brings for comparison similar tales from every quarter of the earth, and almost every race, for when man began to grope backward for explanation of the things which puzzled him, the mind of the African, the Asiatic, the Indian, or the Semite worked with wonderful similarity.

Part. 2. The Patriarchal Age. Frazer introduces this with these words: "With the story of the Tower of Babel, and the dispersion of the peoples from that center, the authors of Genesis conclude their general history of mankind in the early ages of the world. They now narrow the scope of their narrative and concentrate it on the Hebrew people alone. The history takes the form of a series of biographies, in which the fortunes of the nation are set forth, not in vague general outlines, but in a series of brilliantly colored pictures recording the adventures of individual men, the forefathers of the race." The first is of course "the majestic figure of Abraham." He is revealed to us making a solemn covenant with God, which in spite of ourselves calls to mind a bloody shambles. So Frazer has begun his Patriarchal Age with a full discussion of covenant making, when the rights and duties of the covenantors were safeguarded, not by a legal document duly signed, witnessed and kept in a safety deposit, but by the ghosts of slain and bi-

sected animals and even of human beings. Then he takes up the custom of ultimo geniture and incidentally clears Jacob, trickster though he be, of the charge of fraud in obtaining his elder brother's place with the price of a mess of pottage. Indeed Jacob's life, his famous dream of Bethel, his poetic love for his cousin Rachel, his servitude for his two wives who were sisters, and his struggle with the angel at the Brook Jabbok, furnishes most of the "fossils" for this part of the work.

Part 3. The Times of the Judges and the Kings, is occupied with many customs chosen from the long and eventful history of the Jews after they have become a nation, which were clearly relics of an earlier and a nearly forgotten life.

Part 4 is The Law. He brings the best criticism of others to aid in the understanding of the history and workmanship of this part of the Old Testament, but his interest centers about the folk-lore contained, and the material assembled by the process of comparison. Two of the most interesting are his discussion of the command given in Exodus 23-19, "Thou shalt not seethe a kid in his mother's milk," and the law which provided that a woman suspected of infidelity might drink of "the bitter water" containing the dust of the temple and the washings of a written curse, in order to prove her faithfulness. Last of all is the tinkling bells on the priest's lavender robes, which keep evil spirits at a distance, and the book closes with their soft, light and gentle music.

A. B. EVARTS.

EL PSICOANALISIS. By Honorio F. Delgado, Facultad de Medicina, Lima. Sanmarti y Ca., Lima, 1919, pp. 58.

Lamenting the ignorance of psychoanalysis in Latin countries the author has tried to make a comprehensive yet concise exposition of the present state of psychoanalysis, and he has succeeded. He is an enthusiastic admirer of this method of psychotherapy, has read widely about it in English, German and French, and explains it skilfully and clearly. The list of his other publications on the subject shows that for five years he has been busily spreading a knowledge of psychoanalysis in the medical and psychological circles of South America, and is now turning his attention also to the mother country, Spain.

There are five chapters on the following subjects: the ontogeny of the sexual instinct, and the formation and content of the subconscious according to the psychoanalytic conception, exposition of the mechanism of the neuroses and certain psychoses, the technic of their treatment, criticism of Freud's doctrines with suggestions for modification (theories of Jung and Adler), and an interpretation of psychodynamics. In the last chapter he tried to give a behavioristic or objective explanation.

His personal experience with psychoanalysis, he says, is limited to

self analysis. We wish we might have from his able pen some original studies of the unconscious fantasies of his compatriots. He states that not only are there certain fixed symbols for all mankind, but that the peoples speaking the same mother tongue have a little fixed symbolism of their own peculiar to their language. What are the symbols characteristic of Spanish? Do South Americans of pure Iberian blood have an aborigine complex comparable to the negro complex of North Americans? We hope Mr. Delgado in his missionary zeal will still find time to make and publish some investigations of his own in this new field.

DUDLEY WARD FAY.

WASHINGTON, D. C.

NERVOUS AND MENTAL DISEASES, Practical Medicine Series, Volume VIII, 1919. By Peter Bassoe, M.D. Published by the Year Book Publishers, Chicago, 1920. Pp. 239. Price \$1.75.

The 1919 volume on Nervous and Mental Diseases keeps up the standard of the previous years. Quite a generous portion of the book is devoted to the psychoneuroses of the War and there are also considerable reviews of the recent studies which have been made of peripheral nerve injuries. The mental disease section of the book is rather disappointingly short, unless the fact of the reviews of the psychoneuroses be taken into consideration. This little volume presents a very useful annual summary of the important contributions in the realm of nervous and mental disease.

WHITE.

PERSONAL BEAUTY AND RACIAL BETTERMENT. By Knight Dunlap. Published by C. V. Mosby Company, St. Louis, Mo., 1920. Price \$1.00. Pp. 95.

Professor Dunlap's little book is an argument for the appreciation of beauty in its value to the race. In the first part of the book he analyzes the concept of beauty, showing of what it consists, and in the second part of the book he deals with certain practical issues touching its conservation. His general thesis is that beauty in a large general way signifies the presence of those qualities which are of value to the race and that therefore other things being equal rosy cheeks, a clear eye, a good complexion, and a well-formed body are very safe indications that the possessor is qualified to become a parent and are therefore of high eugenic value. The book is interestingly written and opens up a lot of social problems which do not ordinarily come in for much consideration.

WHITE.

ARMY MENTAL TESTS. By Yoakum and Yerkes. Published by Henry Holt and Company, New York, 1920. Pp. 303.

This book is an account of the psychological tests formulated by the authors for use in the Army and which proved very efficacious in assisting the line officers in classifying their men for different varieties of service and in picking out those who showed special qualifications for promotion. The tests must be considered as essentially and predominantly practical in character and however a reading of them might impress one as to their fundamental lack of appreciation of certain of the personality traits which are of prime importance in character make-up, still it must be appreciated that they constitute a set of measures which when applied to large numbers of persons undoubtedly function on the whole in the direction of increased efficiency, although undoubtedly in individual cases they may have failed. The book presents the matter admirably and in detail, both as to the nature and the meaning of the several tests and their methods of application. It is an exceedingly interesting volume, indicating as it does the advanced stage to which the whole subject of mental testing has been developed.

WHITE.

PAGAN AND CHRISTIAN CREEDS, Their Origin and Meaning. By Edward Carpenter. Published by Harcourt, Brace and Howe, New York, 1920.

A very readable book. The author discusses the pagan and the christian creeds from a broad anthropological standpoint and in a spirit free from criticism and the limitations of dogmatism. He dilates at considerable length on the similarities shown by the several religions, especially the similarities between pagan religions and the christian religion, and reaches the conclusion that such similarities can only be explained on the assumption that religions are of psychological origin. That is, mankind in response to similar needs and with similar mental machinery has evolved similar types of response.

Particularly interesting are the chapters on solar myths and the zodiac. These chapters give certain quite definite information which it is pretty difficult to find in the literature elsewhere. It has been very well worked out and it is very interestingly put.

Finally the author comes to the conclusion that christianity has about served its purpose and will shortly make its exit. He sees the possibility of a new religion taking its place which shall be catholic in its tendencies, incorporating all those great general principles which have been found of value in all the religions. He does not of course expect after all such a development at least in the near future but suggests it, I take it, more as a philosophical possibility. Such a development would be in line with his theory that originally man, like the

animals, was not possessed of self-consciousness but felt himself an intimate part of nature, that at the time of the rise of his self-consciousness, corresponding to about three years of age in the individual, his troubles began, and that all his mental suffering is due to this one fact. Ultimately he believes a third stage of development will be reached in which man will be absorbed in the cosmic consciousness and his conflicts will find their ultimate solution.

WHITE.

SEX ATTRACTION: A Lecture given at the Michigan State Normal School. By Victor C. Vaughan, ScD., M.D., LL.D. C. V. Mosby Company, St. Louis, 1920. Price 50 cents.

A simple, straightforward, open-minded lecture on sex hygiene for the students of the Michigan State Normal School. It is wholesome in its appreciation of the great constructive force which is bound up in association with sex and in this respect is in marked contrast to many talks which only emphasize the destructive side of the situation.

WHITE.

PSYCHOANALYSIS: Its History and Practice. By André Tridon. Published by B. W. Heubsch, New York, 1920.

This book is an attempt to set forth the principles of psychoanalysis as they relate not only to the interpretation and the treatment of mental diseases but as they relate also to man's conduct in the large, particularly as they assist in the interpretation of dreams, certain aspects of conduct and the artistic temperament, literature, the arts, crime, punishment, education and ethics.

WHITE.

PSYCHOLOGY FROM THE STANDPOINT OF A BEHAVIORIST. By John B. Watson. Published by J. B. Lippincott, Philadelphia and London. Pp. 429. Price \$2.50.

The psychopathologist reads Watson's book with somewhat mixed emotions of satisfaction and disappointment. The book is stimulating, interesting, and helpful, particularly in those portions which deal with the problems which the author himself has been actively engaged in working out and is correspondingly disappointing in certain other portions where he has chosen largely from the work of others.

In the first place his rather extensive chapters upon the nervous system seem to the reviewer rather out of place, or at least not well correlated with the rest of the book. While the author recognizes perfectly well that it is possible to deal with psychology with very little reference to the details of nervous anatomy, still these details are presented much after the plan of such a work as Ladd's *Physiological*

Psychology. There is certainly nothing in the book which relates the details of the structure of the central nervous system with the psychological material which follows and its inclusion in the book can only be presumed to have reference to his needs as a teacher, or else for satisfying an abstract principle of completeness.

The chapters on the emotions and the instincts represent the work which Watson has been especially interested in and are by long odds the best portions of the book. Particularly his work on the conditioning of reflexes is suggestive, helpful, and furnishes many useful analogies. His dismissal of the recapitulation theory (p. 266) is quite inadequate. No biologist would hold that the human organism, for example, accurately reproduces in its development every stage of progress from the monocellular organism to the adult human being. It has long been recognized that all manner of short cuts and modifications enter into this process. The recapitulation theory, however, remains as a valuable concept so long as it is not taken too literally and the need is appreciated of restating it more in accordance with what actually takes place.

His treatment of language seems to the reviewer also to be quite inadequate. He fails to appreciate, or at least to express an at all broad and comprehensive grasp of the meaning of language, not only spoken, but mimetic, and postural. In other words, he fails to appreciate it as including all that vast group of activities, conscious and otherwise, multifariously determined by instinctive emotional tendencies, physical and mental constitution, postures, tensions, and the states of bodily organs which serve to acquaint our fellows with our state of mind, or more generally, with our attitude towards them and the general situation. Language as the final, sublimated expression of the action systems, overdetermined in innumerable ways, is not given its proper measure of importance.

In the latter portion of the book the choice of material for presentation, while interesting, necessarily strikes the psychopathologist as largely unimportant. I refer more particularly to the laboratory work on the acquiring of habits, fatigue, the effect of drugs, etc. Despite the author's humanistic approach when dealing with the emotions, he drops all this and in this portion of the work his psychology might be said to be of the dehumanized laboratory variety. He himself is quite aware of the inadequacy and the unsatisfactory nature of the results which he reports, but he does not clearly indicate any better method of approach. One having read the preceding pages might naturally expect that he would have had a keener appreciation of the nature of the emotional factors that must necessarily be present and modify such experiments. To presume that a certain number of students brought together in a laboratory and given certain tasks to perform such as adding up columns or figures, are under adequate experimental conditions seems to the reviewer extremely short sighted. It is true that they are all

under the same conditions as regards time of day, temperature, barometric pressure, character of the work given, etc., but each one of these students represents twenty or thirty years of living and must therefore of necessity bring to such a task a very different personality make-up. The ideal of a scientific experiment is that all of the conditions of the experiment shall remain the same, except the one factor which is varied for the purpose of determining its effects. It is impossible to conceive that such is the state of affairs when no further effort is made to standardize conditions than those mentioned. Only certain superficial and obvious factors are constant, whereas the intra-psychic factors of each student must vary enormously. Such variations must necessarily make for results which are largely valueless and that is exactly what is found.

The book as a whole impresses the reviewer as being a development from the field of physiological psychology of the Ladd variety, but it is a development in a very helpful direction, namely in the direction of a larger understanding and more comprehensive grasp of the meaning of the emotions. It is disappointing in those parts which continue to show its attachment to the past, particularly along the lines of physiological psychology and intellectualism.

WHITE.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

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ORIGINAL ARTICLES

ANALYSIS OF A CASE OF WAR NEUROSIS

BY KARL M. BOWMAN, A.B., M.D.

The following case was seen and analyzed by me at Maghull Red Cross Hospital, England:

The patient was a private in the British Army; 33 years old; married. He was admitted to Maghull in August, 1918, as a case of "war neurosis," having been blown up in France and having developed an anxiety condition following it. Immediately after admission, he developed a mastoiditis and was sent to a general hospital where a mastoid operation was performed. He was returned to Maghull on September 18, 1918, with the wound only partially healed and first came under my care at that time.

The history obtained from my first interview was, briefly, this: All of his family had died of tuberculosis. Patient stated that he had always been nervous, shy and sensitive and had been subject to attacks of depression. Apprenticed at 14 in an engineering firm, he had, at first, done quite well. Then, when about 17, he found the strain of his work too much for him. He would go and shut himself up in his room and would prefer to be alone. At 18, following his sister's death from tuberculosis, he "used to look forward to death forever after." He developed attacks of diarrhea and would vomit anything on his stomach. He also suffered from headache and neuralgia. In 1913, when 28 years old, he married and, a year later, his only child was born. In 1914, his mother died of tuberculosis. Patient had a depression lasting about six months. Most of the time, he was in bed and had severe headaches. He became more and more convinced that he was going to die of tuberculosis and worried a great deal

because of it. On recovering from his depression, he gave up all sports because he felt "too nervous." Soon after this, he joined the Navy but was discharged with a diagnosis of "neurasthenia." He was immediately picked up by the Army and passed "A-I." After a period of training, he was sent to France shortly before the German offensive of March, 1918. Patient was in this fight and gradually broke down under the strain. He was knocked unconscious by a shell at one time, but continued in the fight when he recovered. Then, he commenced to shake all over, had a profuse diarrhea, and felt very weak. He reported sick and was sent down the line and to England.

During the first interview, he seemed apathetic, absorbed, and somewhat depressed. He stated that he felt worse than before the mastoid operation. He showed a tic of the head which consisted of a rotary movement of the head from side to side. He said that at the general hospital where he had just come from, his complaint had not been understood and he had been treated rather roughly. Then, he said that he felt as if he would like to murder the Sister at the general hospital and that his desire had been so strong that he had become very apprehensive for fear he might do so. He had gotten quite upset when some boys had set off some caps in front of the hospital. He said: "The Sister got the wind up and sent me back at once." Patient felt that his operation had been unnecessary and useless. His head ached and he felt miserable. "I think I am all alone—nobody gives a tuppence whether I live or not."

The thing most worrying him, patient stated, was the desire he felt to kill this Sister and his fear that he might do so. He frequently dreamed at night that he was killing her. As this idea occupied such a prominent place in the patient's mind, I felt it was a good place at which to start the analysis.

Careful inquiry revealed the following facts: When patient first went to the hospital, this Sister came over and pressed over his ear. He complained of the pain and she said: "Oh, yes, I know all about that. I know it is painful." Patient said: "Of course, she never did anything for me. She was going to make me get up three days after the operation and drill." He admitted, however, that she probably did not actually mean this. "She never had a word of sympathy or a look of pity. If you had a pain it was all your own fault. She dressed my ear the first day after the operation was performed. She ripped the bandages off and

jerked the gauze out. She only gave me one glass of milk a day for two weeks but I used to get more from the night nurse. The doctor said then that I should have had solid food the second day after the operation. What made me bitter was that another nurse dressed it without pain. She (the Sister) seemed to do everything I didn't like. When I sat up in bed, she said she would tie me down. One night, when a patient in the next bed was dying, she refused to shift my bed."

I then explained to the patient that if he felt that he had been badly treated, he would naturally feel angry towards the Sister. I then added that every emotion tends to express itself in a suitable action and that if a man felt afraid he had a tendency to run away. If he felt angry, he had a tendency to strike or injure someone. So it was only natural that he felt a desire to physically harm the Sister. But such an action would be incompatible with his morals and ideals, so he did not do it. Thus, a conflict was set up between two opposing motives in which he could allow neither to conquer completely. The result was that the resentment seethed inside him and increased and, finally, became so strong that he felt he must express it—*i.e.*, kill the Sister. Hence, he had these two feelings: first, that he must kill the Sister; and, second, the fear that he would do so. I then asked the patient if he understood the explanation and if it seemed reasonable to him. He replied that he did.

I then told him that there was no danger of his killing the Sister because the contrary motives (ideas of honor and right) were too strong. Therefore, he need no longer fear that he would kill the Sister. One reason that it frightened him so was because he didn't understand it. Now that he did, it was no longer a mysterious, inexplicable thing but something easily understood. The second point, the desire to kill the Sister, he must look at frankly and realize why he had the feeling, recognize it simply as the tendency of the emotion of anger to express itself.

When interviewed five days later (September 23), patient stated that he was feeling better. The feeling that he must kill the Sister disappeared at times, "but when it comes back, it comes back worse than ever." He had not dreamed of murdering the Sister since our last interview. He said that he dreamed of going through his operation every night and, the night before, he had dreamed his other ear was affected. "I go through this operation every night before going to sleep. It's funny; I see everything so

plainly and, yet, I am asleep. I see them pick up a knife and go to cut and I wince."

Patient, also, expressed considerable dissatisfaction at his operation. He said that he was told the operation would cure his head and now his head ached worse than before. He felt that the operation had not helped him and even made him worse. I explained to him that the operation was to cure a sudden infection and not for his original condition, that it had been successful, and had probably saved his life, and that it was only natural that there should be some pain following any severe operation.

Four days later (September 27), I had another interview with him. He stated that the idea that he must kill the Sister "is pretty well gone, I think, Sir." He still complained of pain in his head, and said that he was still bothered by the thought of his operation. The other day, he explained about his operation to another patient and that night he dreamed that this patient was operating on him. "I dreamed he took a jack-knife out of his pocket, put it behind my ear, and cut it with the other hand—cut right through the bone!" When I asked him how he felt about the operation, he said he couldn't exactly explain. I then asked him to repeat my explanation about his operation, and found that he was unable to do so. I then went over my explanation again and made him repeat it back to me. After that, I asked him was there anything about his operation that he did not understand, or which was worrying him. He replied that he was worrying for fear that the other side would require operation. "The Doctor told me it might have to be. Whenever I get a little pain, I imagine that's what it means." I reassured him about this, and then explained that these superficial worries were often the expression of deeper and more fundamental worries, and that we should now endeavor to find out what his real worries were. I asked him to start in and tell me everything he could think of that was worrying him. He replied: "I worry whether I am going to get any better or not. I am doing all I can to fight it. I am trying not to think about my troubles or my ear or anything, and this is hard to do. I am trying to think that I am all right." I then explained to him that what he was doing was simply denying the existence of his problems to himself, and that this repression of his worries was not a satisfactory way of solving his problems; that he must learn to face things and to meet his problems. He must realize that he was not well, that there were definite causes for his condi-

tion, that the finding of these causes and proper treatment directed against them would result in his cure. I showed him how his idea about killing the Sister had yielded to treatment, and his worry about the operation was beginning to disappear. I told him in regards to his worry about getting well, that if I could show him why he was sick and how he could get well, that he would have no cause for his worry, that, at present, he must be satisfied with my statement, that I could and would do this, but that he would gradually realize this to be so. He then said, "My head is my chief worry. Such terrible pain! Not mere depression!" He stated that this started after he went to the Base Hospital in France, about three days after the concussion. He, also, complained of peculiar sensations in the body, and of dizziness. I explained to him that these peculiar sensations were not a fundamental condition, but only the expression of deeper worries, and we must get at these deeper worries. He then said that all his family were dead, that he was married five years ago and was buying furniture on the installment plan and had been unable to meet the payments lately, and that there was still 35 pounds (about \$166) still unpaid. He stated that he was worrying a good deal about this.

Four days later (October 1), he said that he was feeling much better. The idea about killing the Sister had disappeared entirely. He was, also, getting to look at the idea of the operation "differently, but I haven't quite lost it." On going over this later with him again, I found that he was still unable to repeat my explanation of it so I went over it with him fully and made him repeat back my explanation. I then asked him about his early life, and fundamental worries. He replied that he dated everything from a dream. "When eight, I dreamed I murdered a girl I knew at school and dug a hole in the back yard and buried her." The yard was described as stone tar and he said he used a pick to get through it, and then dug the hole with a shovel. "That must have been in my mind a lot for I have often wondered since if I did do it or if it was a dream."

Two days later (October 3), he said, "I'm feeling much better to-day." He said that he could remember nothing more about the dream. Then, he said that, when he was about ten, he saw a man who had been killed by being caught between a railroad track and a brick pile. He dreamed about it that night and "had to get up and go in my parents' room. Couldn't sleep for a month."

Going back to the dream, patient stated that he really believed he did kill this girl. He never saw her afterwards. She had lived three doors away and he had known her for five years and they were good friends. "We were always together." In the dream, they were playing with a three-wheeled horse tricycle and quarreled. He pulled her off the tricycle and hit her on the head with a brick. He took her body and buried it in the yard. "I was frightened every time I saw a policeman after that—I ran away—I don't know why, I'm sure. I thought they were after me." I then tried to get the patient to associate freely from this dream, but with no success. He said he wondered why he did it, that he thought it queer for one so young to have such a dream, that it was queer that it should be his best friend instead of an enemy. He said that he missed her afterwards; that the more he thinks about it, the more he forgets.

The next day (October 4), he said, "I'm feeling all right today. My head's a lot better." Patient stated he could remember nothing more about the dream, although he had tried to. He felt pretty well cleared up, but, physically, he still felt weak; he perspired easily, his headaches were not half so frequent but were more severe (compare this with the way his idea of killing the Sister disappeared), the pains in his legs were slightly better. "My shoulders ache a good deal when I have been walking any distance, but I am very much better than when I came back—a whole lot better. About getting home is all that I am worrying about." He stated that his wife was visiting in Maghull and he thought this might be one reason he was feeling better. He still seemed to go through the operation every night but it no longer upset him the way it did.

He, also, stated that he had worried a good deal over the thought of death. He remembered how upset he had been at seeing the man killed by a railway truck in a brickyard when he was a child.

"Of course, I'm worried about my trade—engineering. Of course, I'll never be able to follow that again, with all the hammering and tapping going on." He had to lay off two days a week before he joined the Navy. He was told that worry or unpleasant emotion might cause headache, dyspepsia, and weakness. He said immediately that he had suffered a good deal from "nervous dyspepsia." I then told him that we must see if there had been any unpleasant emotions or worries over a long period of life.

We then went back to his mother's death, when the patient was twenty-seven years old. Patient became quite depressed at that time, couldn't play football because of palpitation and breathlessness and, sometimes, when he would kick the ball, his leg "would go dead." All this still further upset him and tended to convince him that he was getting tuberculosis. He, finally, consulted a doctor who reassured him. He felt greatly relieved and gained considerable in weight; yet, the idea apparently never fully disappeared.

When in the trenches, he wondered if the cold and wet would give him tuberculosis and when he first came to Maghull he was quite upset until he was examined and reassured. After his mother's death, he was six months in bed. He couldn't stand up; felt weak. It was not clear as to whether there was any real paralysis or not. He would have no pain for a week or two, then would have "a terrible headache."

Evidently, the idea that the Army took him after the Navy had discharged him as unfit upset him and he brooded over the injustice.

"My mind is clearer—I can remember things better." He said that his wife came to see him in the first hospital. When he said that he felt alone, etc., he did not refer to her but to every one else. She had been quite loyal. He married five years ago and has one child, a girl, four years old. He married his wife in spite of her father, who refused approval. Relations were now all right, but patient did not like his wife's relatives and did not feel that they were really his friends. He had quarreled several times with his father-in-law.

Three days later (October 7), he stated that he felt "much better." He said that he was sleeping better, that he did not have the operation dream for two nights, that the only thing bothering him was that he was not getting any stronger. I then pointed out to him that he was improving, as I had promised him he would, and that, as we got rid of more of his worries, he would still feel better. An attempt to probe further into his dream of killing the girl brought out nothing new.

Four days later (October 11), he said: "I'm feeling all right to-day—I can't grumble at all. I'm feeling stronger, too. I have been sleeping better than I have at any time since I have been here. I am able to read better. My mind doesn't wander as much and I can keep my attention on what I am reading." An attempt was made to get at the patient's morbid fear of death. I went

over with him the fact that the idea of death was prominent in four events which aroused a very unpleasant, vivid effect on him:

1. The dream of killing the girl;
2. The man killed in the brickyards;
3. The death of every member of his family by tuberculosis;
4. The impulse to kill the Sister.

I asked him to associate freely from this. He said that he had always dreaded death. He traced his fear back to the death of the man in the brickyards. Then, he said that he remembered something before that: when he was four years old, he saw the little baby of the next door neighbor dead in a coffin. He went home crying and asked his mother if he ever would be like that, or if he would grow up. She said she did not know. "This bothered me for a long time—I know I was thinking of that." Patient was asked to see the baby again but he would not do so. He said for a year or two he continually asked his mother if he would grow up. "It made me the way I am now." He explained that he meant that he had the same anxious, depressed feeling then. "In fact, what has bothered me all through is that I have been afraid of myself—afraid I would die." This dread of death was increased by the extraordinary number of deaths in his family. "I feel depressed now that I talk to you about it." Tears came to his eyes as he said this, and he showed a genuine affect. He was urged to go on, but he asked if he might write it all out for me for our next interview. It was agreed that he was to do this.

I, next, went into his sex life with him. He stated that he had never had any strong sex desires and, lately, has been practically impotent. He stated that his wife had very little sex desire and had never greatly enjoyed intercourse and was quite dissatisfied over the whole question. Patient suffered from premature ejaculation. He denied that he had ever worried particularly over sex matters or that masturbation had been much of a problem to him as a child. He said that he might have felt somewhat dissatisfied about his sex life but that he hadn't been aware of it.

Three days later (October 14), he brought in the following account of his fear of death:

"I have carefully considered the subject of death and the effect it has upon the emotions. In the first place, I cannot bear the mention of the word; if mentioned in my presence, I find my thoughts turning into the channel that always ends in a morbid, despondent state. I find that my eyes grow moist and a feeling

steals over me, so weird—so uncanny, that I cannot describe it. It is the kind of a feeling that tells me I am sinking away from everything and everybody—so weird is it in intensity that I break out into alternate hot and cold sweats. This frightens me very much and I long to be away from everything; yet, on the other hand, strange as it may seem, I desire, during the spell, somebody to whom I could cling—someone to call me back, as it were, from the 'land' I dread so much.

"I very often have (though I may be thinking of something entirely foreign to the subject) visions of dead people before my eyes. These people are not people I have known in my life, but strange faces. Cropping up, as these visions do, in the midst of any ordinary conversation, or even in the midst of some blithesome reverie, they are very disturbing and upset me more than I can say.

"Why should these things be so conflicting? By this, I mean to say: When I am thinking joyously, and considering life, after all, is worth living, why, I say, why should this vision arise to blot out of mind the pleasant things I have been thinking? It seems by this that I have very little chance of remembering any of the things to make life pleasant; it appears to me that any pleasant thought of mine is very easily drowned by the more morbid thought of death. This thought, or memory (call it what you will) of death seems to me to be the ending of all my dreams. Indeed, it is so constantly with me that I am beginning to dread seeing people alive for fear they may die before my eyes. When I look at a new friend, I have made, the thought always strikes me: 'I wonder how long he or she is going to live.' Why should I think thus? Is it natural? To me it seems absurd, but, yet, it is none the less true. Death to me is terrible and so terrifying that it has made me afraid of myself. I imagine at odd intervals that I am dying and, on many occasions, on going to bed, I have told myself that I shall not live the night. The feeling has so overwhelmed me that I have been afraid to sleep—so afraid, that I have never let my head touch the pillow. When tired nature has exerted herself and I have fallen asleep, it is only to dream and to awaken with a start.

"Any mention or talk of death brings back to me these terrible thoughts; yet, strange to relate, I soon forget anyone who has gone: my dearest friend could die to-day and, in a month, I should forget. I never see in these visions the faces of those so near

and dear to me unless they are so altered that I cannot recognize them. I think, myself, that the faces are all strange—faces I have never seen before. Why should this be? Surely, those who are dear to me should occupy first place in my thoughts. I cannot understand this, though I have spent many hours trying to fathom it out. Until this is explained to me, the same dread will always be with me.

"Exactly why I dread death, I do not know. Perhaps, it is because I am afraid of myself—perhaps, because the dread of death, right from childhood, has made me afraid of myself [*i.e.*, afraid he is dying all the time].

"Many times, I have pictured strange graveyards—so full of graves that I have become morbid and depressed right away. I have grown so despondent at this picture that, though I have feared death, I have longed to die—to cease to think—to give up all—to be out of the world, away from it all and its strange confusions—away, right away from the constant dread that is slowly paving a way for me to sin and shame.

"I feel now so upset that I could do anything—commit murder, steal, *do anything*, and not consider it a sin."

Patient stated that this description applied to the time following the operation. He had some ideas before but never so vividly. The patient in the next bed had died and this upset him. When asked what he meant by "sin" and "do anything," he seemed rather vague and spoke of "letting myself go." Pressed further, he said that he might run off with some woman; then, he added rather hastily that he didn't mean that he would "commit any perversion." He seemed to have something on his mind and was not quite able to tell about it. I suggested to him that this was so but he denied it. When I asked him what he meant by running off with some other woman, he laughed and denied that he meant anything. Then, he said: "Since my wife is so frail I have had to sacrifice a lot, and I suppose the idea of getting hold of a woman came to me." Then, he said that his wife was in Maghull, but he had to refrain some. His wife refused for fear of pregnancy. She nearly died at the birth of her child four years ago and had been greatly afraid, since, of becoming pregnant. Intercourse was distasteful to her for a time afterwards and has been, more or less, ever since.

Four days later (October 18), he stated that he was feeling "pretty fair." He started work cleaning knives and forks for

about two hours daily. He stated that he found this work a little irksome. He said that he was feeling fairly well and had no dreams. He promised to write out fully about his sex life for our next interview.

The next day (October 19) he brought in the following account:

"Underlying my married life, there always had been (what I have hitherto considered of minor importance, but which I now realize has had a marked effect on my life), a lack of understanding between my wife and myself regarding the matter of sexual intercourse. I attached no direct importance to this for a considerable while, but, in time, (as time went on) I found that I was losing, to some extent, the regard I had always held for my wife. Somehow, but, believe me, I do not know why, my whole aspect of things seemed to change. I wondered many things; often sat alone meditating over the turn of events; I wondered why I did not feel the same towards the woman I had taken to be my wife; I wondered why, instead of looking up to her, I had grown to look down upon her—down upon her because, to my way of thinking, she was not all to me that the woman of my choice might be. This must have been playing upon my mind considerably more than I knew because, looking back over the time I have been married, I find that the first year was far sweeter and happier than the remainder has been. It was during this happy time (the first twelve months) that everything was as it should have been with us. After the birth of the child, things changed so quickly and to such an extent that ere long I found we were drifting apart,—drifting away from one another as though we had always been strangers. This, you must take it, applies only to the matter of sex. My wife feared another pregnancy; for her sake, I feared the same, remembering what she had suffered before. Our relations became less frequent and only occurred at a sacrifice to me and to her—in fact, right from that time, it has been all sacrifice—my wife demanding the sacrifice and I sacrificing for her sake. This has now (I can *Now* see plainly) tended to prove to me that, in a way, it may, to a certain extent, be responsible for my present condition. It must have been an underlying thought to which I did not pay much attention, but which (*now* I learn to my bitter cost) has been so slowly, so insidiously undermining my health and sapping my strength. My wife in every other respect has been all a man could desire, but it is this great thing that has drifted us apart."

Two days later (October 21), he said he was not feeling quite so well and complained of an occipital headache. He said he was stopped by the M.P. three or four days ago for wearing gray pants of his own; this upset him, as he stated that the other patients were wearing them. He had a dream about it, which he showed considerable resistance in relating. Finally, he said he dreamed he went out of the gate wearing his gray pants and was stopped by the M.P. He had a scuffle and was reported. Then he found himself at the depot and a number of other patients were there wearing gray pants. He told them about being stopped and they said they hadn't been. His dream did not seem very clear to me. It was largely pure memory, but evidently symbolized his own feelings of inadequacy and his inability to adjust as well as others. It might, also, be taken as symbolizing sexual relations with his wife and the fact that he was unable to have these same relations that other men have with their wives. Patient, also, stated that he had been home the day before, and, at nine o'clock that night, he and his wife had been walking along the road and they saw some object appearing and disappearing from the top of the high wall. They were both greatly frightened; patient was still upset in thinking about it when he went to bed. When he got into bed, he saw this whole incident as clearly and as distinctly as before.

Five days later (October 26), patient came in very much upset. He stated that he was bothered by all the old ideas about the Sister and the operation. He had fallen from a ladder in the gymnasium and felt that this has caused a good deal of his feelings. His stomach was upset. The night before, he had heard that another patient was dying and he had been unable to sleep till 4 a.m. He said the idea of death was bothering him greatly, that it had been all week; that the idea of killing the Sister was as strong as it ever was; "and the idea of operation was worse than it ever was."

I told him that all this showed that we were uncovering some very fundamental worries; that he must tell me frankly everything that was worrying him; that the harder it was to tell me, the more important and necessary it was. After spending about one hour arguing and appealing to him and endeavoring to convince him of the necessity of clearing everything up, if he were to get well, he said he would tell me all. He then stated that before he married he had been engaged to another girl and they had quarreled over some trivial affair and he had left town. Later, he met his wife

and fell in love with her and became engaged. Shortly before they were married, he received a letter from the first girl, asking him to come back to her. He had a certain amount of conflict over the matter but decided that his wife was the one he loved and married her. Now, that the dissatisfaction with his wife had crept up, he felt that he had made a mistake and married the wrong girl.

The next day (October 27), he was feeling a little better but no essential change. He at once started in where he had left off the day before. He stated that the idea that he had married the wrong girl came on a year after his marriage, shortly after the birth of his child; his wife absolutely refused to have intercourse from that time on for fear of pregnancy. About four months later, he commenced to have hallucinations of the other girl—both visual and auditory. These hallucinations seemed absolutely real to him, yet, he realized there was something queer about them. He never tried to explain them to himself and would attempt no explanation. He stated that often, when at meals, the vision of the girl would appear and he would be staring at it and his wife would notice his abstraction and would ask him what he was thinking about. These hallucinations had persisted and were still present. "Lots of times I'm in conversation with her. I don't know whether I'm awake or not." When asked what the visions said to him, he was rather vague but finally said that she said "tender things." Asked how he felt towards his wife, he replied that his feelings varied. At times, he felt affectionate and contented in her company; at times, he felt that he would like to go away for ever. His wife was affectionate and loved him: "She would do anything for me, but she would not have intercourse." I then explained to the patient that, due to his dissatisfaction with life that he was seeking satisfaction in a world of fantasy and that this world of fantasy was beginning to take the place of the world of reality. I then pointed out the danger of such a course and what it would inevitably lead to. Patient, then, asked me what he should do and I told him he must decide on some plan. I, also, suggested that he have his wife come and see me, hoping to have a frank talk with her about matters.

Four days later (November 1), he said he was feeling a little better. He had dreamed the night before that he was home and instead of one child he had two and seemed to feel very happy over it. The frank wish fulfillment of his sex life symbolized in

this dream is too evident to require analysis. Patient seemed rather in a muddle about all his former obsessions and they seemed less definite and clear cut. He said that his wife absolutely refused to see me. He had tried to have a frank talk with her but, before he had gotten very far, she sought refuge in a woman's refuge—tears—and he had given up. After talking over the matter with me, he agreed to have another talk with her and to insist that she listen to him. He intimated that he might insist on her having relations with him.

Two days later (November 3), he stated that he was feeling much better. He had had a long talk with his wife. As a result, she agreed that she must be a wife to him. They had intercourse. Patient stated that his hallucinations had entirely disappeared. "I came in so well last night that I didn't know myself. Had a good night's rest, nothing troubles me. Everything seems bright." I advised that he continue to talk the matter over with his wife. I, also, pointed out that he must remember that marriage involved mutual sacrifice and gave him further advice about his married life. I then told him that, if our analysis was complete, and all the cause of his illness properly explained and regrouped, he should get well, but, if our analysis was not complete, we would have to look for deeper causes.

Four days later (November 7), he stated that he had had no depressive spells or hallucinations since our last interview; that his mind felt clearer and he felt better every way. The dream of killing the girl was no longer vivid or real, but he could not explain it further than he had already done.

Four days later (November 11), he stated that he was "feeling first rate," that he was no longer worrying, that the idea of death no longer upset him. He was working—polishing floors with a heavy brush, and had gained seven pounds in weight.

Sixteen days later (November 27), he reported steady improvement, both mental and physical. He continued to improve steadily, though there was a slight, temporary setback in the middle of December, when he developed a bad cold. The dream of killing the girl was found to be a childhood fantasy based on a famous murder case which occurred just at the time he developed this idea. He accepted this explanation and seemed fully satisfied with it and said the idea no longer bothered him.

On January 8 he returned from a two weeks' leave at home. He stated that he was feeling as well as he ever did; that he was

gaining in weight and had no worries. While home he had played football and found that he could do it all right. His self-confidence was restored and he was anxious to get home and get to work.

His relations with his wife were satisfactory to both of them and his home situation seemed to be satisfactorily settled.

He was accordingly recommended for discharge.

The following points seem to me worthy of emphasis:

1. This case is presented almost exactly as my notes written at the time, except for grammatical changes. It seems to me that this method is in many ways preferable to carefully revised notes which are liable to be written too much in the light of the final outcome. From the standpoint of treatment, this method shows how each interview was carried out and how treatment progressed. The patient's symptoms, the physician's interpretation of them, and the method of treatment are all detailed without correction from later data.

2. This patient was treated entirely by psychotherapy. He received no massage, electricity, baths, occupational therapy, special diet or drugs. With five months of previous hospital care he had made no improvement. When treated by psychotherapy, he made a satisfactory recovery.

3. Certain definite causes produced certain definite symptoms. These causes were psychic in nature and centered around conflicts connected with two of man's strongest and most primitive instincts: self-preservation and sex. When these causes were removed or altered, the symptoms disappeared.

The rapid disappearance of the hallucinations is noteworthy. These hallucinations had persisted for about four years and disappeared inside of 48 hours, following a solution of the difficulties causing them.

4. The patient was, in a measure, aware of the causes of his illness, but had an exceedingly distorted and incorrect view of them and would never have solved his own conflicts without outside aid. Only after a considerable period of time and as a result of complete confidence did he completely unburden himself. This is one weak point of analytical treatment, that it requires such complete coöperation of the patient for it to succeed. In many cases, this coöperation cannot be obtained and analysis is powerless.

5. There is no such thing as complete analysis of a case. It is, of necessity, impossible. The patient's condition is the result

of all previous facts in his life. There are, however, certain primary causes of his abnormal condition which, when removed or altered, produce sufficient change in his condition to cause the distressing symptoms of his illness to disappear. Therapeutically, therefore, one should give sufficient analysis to remove the main causes of the abnormal condition.

6. It seems to me idle to argue as to whether a case like this is cured or not. In tuberculosis, for instance, one usually speaks of the condition as arrested, meaning that the morbid process has been checked but there is possibility of recurrence. Some such method of regarding our mental cases seems to me desirable.

7. Although a war neurosis, this case had its real foundation in civil life previous to the war. Personally, I found a great many such cases. The opinion of other observers concerning this point varies a great deal and there seems to be no well accepted opinion.

8. Attention should be called to the value of superficial analysis and suggestion in producing a temporary relief or decrease of symptoms. This patient was greatly improved by this method before the really basic causes of his troubles were analyzed out. This method, by giving the patient some relief from the beginning, encourages him and gives him confidence in the physician which aids in securing a thorough analysis which can never be obtained without the patient's complete coöperation.

9. It is noticeable in this case how the patient's symptoms all became exaggerated at the time he was undergoing a strong conflict as to whether he should reveal some fundamental dynamic factors to the physician. This point is too well recognized by those practicing analysis to need more than mention.

I am indebted to Lt. Col. R. G. Rows, R.A.M.C., Commanding Officer at Maghull Red Cross Hospital, for permission to publish this case.

THE CASE OF JACK¹

BY DUDLEY WARD FAY

PREVIOUS HISTORY

Jack was born in 1896 and lived with his parents and two-year-old brother on a farm on the edge of a little country town near the sea. His paternal grandparents came from England, and were normal. Six of their eight children were normal. One daughter after her husband's suicide went into a depression of several months during which she sat quiet with a blank expression and talked strangely. She was kept at home, recovered completely, later married again, and has been well ever since. Jack's father, after the birth of the first son, suffered a "nervous breakdown from overwork on the farm" and was kept in bed for a number of weeks. He has been well since, but is inclined to be "nervous." On the mother's side the family history is negative.

There seems to have been nothing abnormal about Jack's boyhood except that he was very sensitive. At the age of five he pulled back his foreskin and told of it to another small boy. The latter spread the news, and Jack was greeted by the chanted chorus: "Jacky skinned his dink." This bothered him horribly; it never occurred to him that perhaps the other little boys had done the same; he only felt he was different and naughty.

His brother Tom was two years older, enough to always be bigger, rougher and stronger, and he never wearied in asserting his superiority. He delighted in stumping the leader and expected Jack to be able to equal his stunts. He bullied Jack too, and although in their fights Jack gave a good account of himself, he felt that he was contending against superior odds and it seemed that the other boys sided with Tom against him. Tom resembled physically the mother and her family while Jack looked like his father. On this account the mother and her relatives favored Tom, while the father and his favored Jack, but since many of his mother's family lived

¹ The patient, whose real name is not Jack, gave me permission to publish this history, stipulating merely that his identity be withheld.

in the same town, and none of his father's, Tom got more attention, and Jack felt jealous, though he tried not to show it.

His mother gave him a thorough moral training, explaining what was right and what was wrong and saying she would know whenever he did anything bad. "Mother will know." He got the idea that by some mysterious secret means she would discover any naughty deed he might commit. This moral training must have been rather excessive for his conscience became hyperactive. When he was five he drove the come home and one of them wandered into an unfenced field of young oats and began browsing. This was an old trick of hers and his patience was exhausted. He threw a stone at her and screamed, "Damn you." Then it seemed as if lightning came down from the sky and struck him for such wickedness. When he was eight, she warned him not to handle his penis except to urinate and said if he did, it would eventually kill him. He didn't quite believe this but it made him uneasy.

In general, things went well with him up to puberty. His parents were kind, he managed to hold his own fairly well against Tom, whom he respected but disliked, and he was bright at school. But one unlucky day another boy taught him how to masturbate. This was a real trauma. He cried for two days afterward. All the world seemed changed. His innocence, the good part of his life lay behind him. The masturbation had wrecked it, and had affected him in conscience and body. He felt it was wrong and yet kept asking himself why it was wrong. Like the earlier incident of the foreskin he felt isolated, and that only simple or weak-minded boys masturbated and that by their eyes one could detect that they did it. He tried to stop the masturbation, but the craving was too strong, and he indulged considerably for two or three years. Tom in one of their frequent quarrels exclaimed, "If you'd leave your prick alone, you'd be all right," and Jack suspected he had discovered in some way that he masturbated. This increased his feeling of inferiority and isolation. It never occurred to him that Tom might have sinned also. Tom was always superior. Jack's school work began to deteriorate, for he lost interest in it and began to day-dream. He had studied hard and had caught up to Tom, but now he fell behind, and it hurt his pride. He began to think others looked down on him, and he said proudly to himself that if they didn't want him around he could play by himself, and he gave up games with the other boys and went off alone hunting and fishing. He had a few heterosexual experiences but they had no effect on

his fight with masturbation. Finally when he was seventeen and in the third year of high school he stopped school altogether. His father demanded that he work on the farm, and not loaf and hunt and fish, but he was no more interested in farm work than study, and slighted it. The father got angry and told him he could either work or get out.

He got out. With a little bundle of clothes on his back and no money he trudged all day the thirty miles to a larger town where some friends lived. He was glad to get away from his brother and his father, and he was tired of his home town. There seemed to be no future for a boy there, and he had day-dreamed of the world, and interesting things, and success. But fortune was not easily wooed. He worked for many months in a factory for small pay, and then as many more as clerk in a store. His earnings were hardly more than enough to pay his bare living expenses, and he got disgusted and adopted a don't care attitude, stopping church and getting drunk occasionally with the boys. One day one of these boys offered himself as a subject for pederasty and Jack performed it on him. He had not known of such an act before, and later his conscience bothered him. After a year and a half he realized his adventure was a failure, and he returned home.

His father received him gladly and took most of the blame of their quarrel upon himself, saying the boy was too young to have been driven out into the world. They made up, and their relations have been cordial ever since. Jack stayed a couple of weeks and then took another job away from home. These odd jobs of lumbering, sailing, etc., didn't last long, and he visited home frequently. The jobs didn't get him anywhere, and he realized he was growing up without a trade or any real prospects for the future. Tom had become a carpenter, married and settled down.

Jack now fell deeply in love with a girl at home, but he had a rival, a boy with not only more money but a number of convenient uncles who were generous in lending their horses and buggies. In spite of these advantages of his opponent he held his own, but wearied of the situation and demanded that the girl choose between them. She said she couldn't, she liked them both. The prospects of war with Germany were growing more ominous, and he began to think what he would do if war came. In that case he, rather than Tom, should be the one to go, for he felt inferior and that Tom would be a greater comfort to his parents. Also it might pique the girl for him to leave her. So he joined the Navy, hoping

the service would make a man of him or that he might be killed, he didn't care much which.

He went in at the bottom but worked hard and began to rise. While at a navy yard a chief who was over him and who was suspected of being an active pederast tried to get him to come to his room, but Jack was wary and evaded him, though he didn't dare show resentment for fear the petty officer might abuse the privileges of his superior rank in revenge. The chief later, however, appeared to have regretted his attempt and hinted to Jack he was very thankful Jack hadn't fallen for him, that he realized he wasn't that sort of a fellow. In this same city a pervert scraped acquaintance with him by getting him a beer from a saloon, and he, partly from curiosity and partly because there was no danger of disease, let the man commit fellatio on him. This weighed on his conscience.

After completing his preliminary training in home waters he was put in the gun crew of an armed cargo ship bound for the Mediterranean. Enemy submarines were busy, he realized he might never come back and decided to have one last good time, so he proceeded to get drunk. A street walker picked him up, and he contracted gonorrhea.

This was a trauma that far exceeded the masturbation one at puberty. The shock was terrible. He felt utterly, irrevocably disgraced, a social outcast, scum of the earth, an insect. Now it was out of the question to marry his girl, to marry any girl. He could not ever return home, he was a disgrace to his family, unfit to associate with decent people of either sex. Again he reacted as in the shocks of his boyhood and never stopped to think that many others might have been in the same fix. He worried and worried over it, and life became a misery. He hoped he'd be killed. He remembered having read in a book that whoever has looked on a woman with desire is as culpable as if he had really performed the act. He began to regret his occasional coiti and instead idealized woman, beside whom he was a dirty cur. The doctors treated him in the venereal squad and finally pronounced him cured. But following an operation for hemorrhoids after which he had to be catheterized, an infection broke out afresh, and he had a second sojourn with the venereal squad.

Despite these two illnesses he crossed the Atlantic many times, always in danger of death, and in a desperate, don't care frame of mind. In the seaports of Italy and France, he caroused and drank, thinking each trip might be the last. During this period and the runaway at seventeen were the only times he ever got drunk.

After the armistice he went home on a furlough wishing to break off with the girl, but to have her throw him over and not him her. His rival had returned from France and talked a great deal of his experiences in the army, but when the girl asked Jack to tell of his adventures in the navy he curtly refused, telling her to pump the soldier for some more of his exploits. He rebuffed all her overtures with an aching heart, and returned to duty.

The renunciation was hard, but he had other troubles too. One of his companions quoted the Bible as saying that man who has entered man shall not enter the Kingdom of Heaven. If this was true, not only was his life on earth ruined but even his chance in the next world was gone. But eternity was nebulous and this life very real, and the gonorrhoea and the loss of the girl he loved remained the greatest worries. In spite of his misery he kept working hard, rising to be a first class gunner's mate, and then was sent to a shore school to study to become a chief petty officer. The majority of the students were men of long service and they resented the quick rise of the more recently enlisted men like Jack and had no hesitancy in showing their resentment. The newer men were rather ostracized and had to keep by themselves.

Jack met a girl socially who introduced him to her sister. The sister was married to an ensign stationed in another department in the same city. They liked him and often made a foursome, going canoeing or to dances and the theater. Now when he passed the older men he heard or thought he heard them say to each other, "He goes with an ensign," or, in the vernacular, "I wouldn't commit fellatio for rating." (Just where reality stopped and delusions of reference began it is difficult to decide. I myself have heard similar remarks in the army, meant figuratively, of course.) But Jack began to take them literally and to wonder if the men really believed that of him. He was surly to the chiefs so no one could accuse him of currying favor, and one day went to his superior officers and demanded an examination for his rating, saying he'd rather go back to sea as a seaman than endure any more persecution. The officers told him they were satisfied he deserved his rating and advised him to pay no attention to the remarks of the disgruntled long service men.

Then he thought the gonorrhea had started up again. The navy doctor examined him and said not, but he wasn't satisfied and went to a specialist in the city. This physician said it was gonorrhea and started treatment. Jack confessed this to a comrade, and began

hearing the men remark as he passed, "He's got a dose." He also thought they had spotters spying on his visits to the doctor's office. He said he had seen naval doctors look in men's eyes as they stood in line and pick certain ones out as gonorrhea suspects and he feared people could see his shame in his eyes. He tried to act unconcerned but heard passers-by on the street exclaim, "He's trying to put on a bold front." He felt ashamed to look a girl in the face. He confessed his disease to his best friend, the ensign, but though the latter seemed sympathetic, he soon suspected him and feared that he might have him punished for it. The two thoughts, is he my friend, isn't he my friend, began fighting in his mind.

One of his fellow students took him aside, said he had noticed he looked very worried, asked what was the matter, and offered to help him in any way he could. But Jack shrank away from this friendly overture, fearing the man was trying him out to see if he would stand for any homosexual perversions. In the library he thought he heard the men call him the usual sexual insults (fellatationist, pederast, etc.) and one night at a dance not only the other sailors but girls too, called him these names. He didn't think of the two active homosexual incidents of the past, but merely feared others thought he was submitting to perform passive homosexual acts at present.

A letter now came that his mother was sick and that his girl had announced her engagement to his rival and set the wedding date. Although he had foreseen this, it was a blow. He was in such a state of mind that he was about ready to give up, didn't care what happened. One day the class was examining and studying a machine, but he couldn't comprehend what was going on, and stumbled outdoors into the sunshine. He remembered that some of the sailors followed him and someone said "He's in a bad way." Then he was led to the dormitory and put to bed.

The following day he was taken to the psychopathic ward of a naval hospital. He realized that the other patients were insane for they were jabbering in such a nutty way, and he decided he must keep still and not get to talking or he might go crazy like them, so he shut up and began his negativistic attitude which persisted for several months. As he lay in bed he thought back as far as he could into the happy innocent days of his childhood, when he was free from responsibility and everyone was kind to him. And yet sometimes he wanted to forget his home and the past, and when the nurse played old familiar tunes on the graphophone, he lay with

all his muscles tense with suffering, and felt as if he could not endure to hear another one. After a short stay in the naval hospital he was sent to Saint Elizabeths with the tag: *Dementia Præcox*, unfavorable for full recovery.

THE PSYCHOSIS AND RECOVERY

When I first met Jack I knew nothing of the above history. I merely saw in the receiving ward a refined, intelligent-looking fellow of twenty-four, in his neat naval uniform, quiet and well behaved. It was difficult at first sight to believe he was mentally sick, his facial expression was so normal except perhaps for a slight staring look in his eyes, but when one started questioning him his infrequent replies were so strange and irrelevant that it was very easy to see he was much sicker than he looked. For the first month, July, I had no opportunity to work with him, but in August I began to study his case. His medical record didn't give much information beyond that he was negativistic, appeared to have visual and auditory hallucinations, and believed his fellows called him insulting names.

In our first talk his eyes filled with tears and he said, "They treat me like a dog or a monkey. They might better put me out of the way. After my past who could like me? You know it. I don't want to speak of it. You have control of my mind and put what you want to in it. What's the use of my answering your questions when you know what's in my mind already? You want to control me." And he added that the other sailors at the school had called him a fellationist, pederast, and son of a bitch. For the next three weeks he was resistive, though occasionally friendly in attitude, but he steadfastly refused to talk about himself, saying that since I could read his mind, what was the use. My denials that I could read his thoughts were met with sarcastic laughter. Likewise my insistence that this was a hospital for mental disease, that he was sick in mind, and that I wanted to help him get well, aroused bitter mirth. He didn't know what was the Navy's purpose in keeping him here, but he suspected it was for punishment.

Often he showed fear, and sometimes refused to eat. He was so wrapt up in his own thoughts that he didn't hear a fraction of what I said. One day while smoking on the porch he suddenly began pacing up and down blowing out his breath loudly and showing extreme fear. On seeing me he looked somewhat relieved and repeated continuously, "What is it? What is it?" for several minutes before quieting down. He would give no explanation

beyond saying, "I can't see things the way you do, sir." Three days later while playing the graphophone he got very angry without apparent cause and smashed some records. Following this he was locked in a bed room. After I had talked with him and extracted a promise of better behavior he was let out, but soon got into another scrape. He left the porch, climbed into an automobile standing in the roadway, and tried to start it. He refused to get out, and had to be removed by force. He was then transferred to an unruly ward with a screened-in piazza and not much that was smashable. After a somewhat pantomimic fight with a paranoid soldier who thought everyone considered him a coward and felt constrained to prove to the newcomer that he wasn't, Jack settled down to an uneventful existence.

I surmised from the delusion of sexual insults and his tearful fear that after his past no one could like him, that he was worrying over some sexual acts or wishes. This belief was strengthened by his belated admission that his anger in the graphophone smash was over the other fellows' wishing "such things" towards him. Several times I sketched for him Freud's theory of the development of the sexual instinct, and explained that it was not an easy matter to develop in a perfectly "normal" manner, that everybody had difficulties in so doing, and that if he had slipped from the narrow path there was no sense in punishing himself with such crushing remorse. When I mentioned the things the voices called him he showed abject humiliation and buried his face in his arm. Feeling that he would make little progress towards recovery while this remorse was weighing on his conscience, and failing to get him to break his silence, I tried the experiment of bringing partially recovered patients to talk with him. I had found this method very successful in convincing other patients that the voices they heard were nothing more than their own dissociated thoughts which seemed audible. So I brought several sailors who had gained an insight into the voices that had tortured them and were full of missionary zeal to help another victim pull himself out of such misery. They told him how they had believed the same things he did, but that it was only imagination, it was all in their own heads, and urged him to talk his troubles over with me. "You can close your eyes," said the boys, "and see anything you want to, home, parents, friends and familiar places, all in imagination. They aren't really there in front of you, but still you can see them if you try. Now if you can see things that aren't there, can't you hear words

that aren't said? Aren't your ears as smart as your eyes? It's all in your own head." Jack listened politely, but his reserve remained unshakable.

His fantasies now took on a religious tinge. I sometimes found him praying to the airplanes that continually buzzed over the hospital, and he told me he thought he could purify himself, then corrected himself, and said no, not purify himself but the other fellows. Much of his time apparently was spent in silent prayer. One day he sat down beside me, laid his head on my shoulder, caressed my knee, and gazed fixedly off into space.

When September came I decided to take more aggressive means of eliciting his story. He refused to tell me what his sins were, but consented to promise to say yes if I guessed right. I fear he underestimated my guessing abilities, for I covered the field pretty thoroughly. When I struck home he showed great resistance before saying yes. We were sitting on a park bench on the lawn, and he soon was on the far edge of the bench, turned completely away from me, his head hanging in shame. Finally he burst out angrily, "I don't see any use answering these questions over and over again." I went over the development of the sexual instinct, and also explained regression, dissociation, and projection, but there was no way of telling how much he comprehended. For the first time, however, he admitted that he was mentally sick, but he claimed he was also here as punishment for having gonorrhea. He had admitted masturbation, coitus, gonorrhea, active pederasty, and allowing fellatio done on himself. The perversions didn't bother him, he said, so much as something else. He wouldn't say what this something else was but I later learned it was the gonorrhea. He admitted he was living in his thoughts, and that they were unpleasant ones.

I made an attempt, now that he seemed about ready to extrovert, to get him to do occupational work. He got interested in clay modeling and basket weaving, and spent every morning with the occupational therapist. He became more friendly to me, said he'd like to get well, and listened to what I said instead of drifting off into his own thoughts. He insisted he was here as punishment for his sins. This scanty information was the result of many interviews, for he would talk but very little. Since he steadfastly kept off the subject of his sins I decided to use a method that had worked well with other fellows. I found that after an automobile ride to the city and a good feed they mellowed considerably and spilled a

good deal that they had been hiding before. So I took Jack to town. He was quietly interested during the ride. When I drew up in front of a hotel and invited him in, he said he couldn't possibly, he had a rip in the seat of his trousers. I investigated and found the rip was no delusion, but on arguing that people would look at his face and not his rear I managed to get him to enter with me. He then said he wasn't hungry and wouldn't eat, but consented to sit at a table with me while I had my dinner. I ordered for two, and began eating, saying nothing more to him. It wasn't many minutes before his hands reached towards the platter, and he ate a respectable meal. All the while his eyes had a hallucinated stare, and a faint smile played on his lips. He was getting messages from the diners at neighboring tables, who were all unconscious that an insane boy was in their midst, for luckily the good meal made the messages unobnoxious, and his conduct remained exemplary.

On the ride back to the hospital he began to mellow according to formula. We crossed Anacostia bridge at sunset, and he exclaimed at the beauty of the scene. I took the cue and when we reached the hospital grounds drove to the Point and parked the car where we could look down on the city, a fairyland of lights lying between the broad expanse of the two rivers. Then by dint of much persistent coaxing I slowly drew out the history of his sins, the pederasty, the fellatio, coitus with a negro prostitute, gonorrhea, and the long fight against masturbation with the accompanying fear of idiocy or insanity. He said he heard voices, that he was purifying himself and the world, the Great Cause, and he felt I was in sympathy with it and him. He showed me scars on his hands and said there were others on his feet and though he knew they had come by natural accidents still he thought they were like crucifixion scars, and that Christ and God spoke through him. He believed in telepathy and was certain that his mind and other minds thought parallel.

I thought that having taken the plunge and confessed his worries he would talk more freely hereafter and improvement would be steady, but on our next meeting three days later he was resistive and scornful, rejecting the idea that he was mentally sick, and maintaining that he was as well as he ever would be or had been. He sighed boredly when I argued with him, not wishing to listen, and told me he had quit the occupational work because he didn't like it. I told him I wouldn't force any more talks on him, but that

if he ever wanted to talk with me again to send me word and I would come. Twice in the next few days I saw him on the lawn with his wardmates, but he turned his back and would not speak.

Six weeks passed and November had come without my seeing or hearing from him, when I chanced to meet his ward out walking, and he smiled friendly as we passed. The next morning I visited him and he told me he had decided to send for me. He was friendly now and talkative and could remember more of his past life. He had frozen up against me, he explained, because I talked of sexual subjects, the very things that he was being persecuted about, and so he thought I was one of the gang. And he was particularly outraged because I had extracted a confession from him at the Point and during it he had heard voices from across the river saying, "We thought so, we suspected that." He regretted very much having told me his past, for now the whole city knew it. He had wavered as to whether I was friend or enemy, rather distrusting me. Enlisted men didn't talk to officers. Some power over him had kept him from talking, but now he decided I was a friend. When I had told him the other sailors had gotten better by relating their past to me, he didn't believe it. From this time on he was always willing to talk freely with me and began telling the childhood and boyhood experiences that I have already given in the history. He said the memories of his past life were like isolated islands with no bridges between and he was trying to connect them up.

He still believed he was sent here as a punishment, but declared it was about time to stop punishing him and let him out. On account of his gonorrhea he could never marry, he was unworthy. He thought that electricity played on him from the ceiling, and that he received orders out of the air; some of them he heard, others he just knew. People read his mind and thus knew his wicked past. But he was willing to discuss these beliefs and to listen to me when I explained that I thought all the voices and messages came out of his own mind. He was far from convinced, but considered my opinions and reasoned about them. I again explained the various mental mechanisms, and he seemed to be able to grasp them.

At this time the hospital pathologist asked me to recommend a reliable patient who would be willing to work in the laboratory, and consented to give Jack a trial inasmuch as he was beginning to get a little insight. I impressed on Jack that I considered his invisible messages creatures of his own brain, but whether they were or not,

he must absolutely disregard them while working in the laboratory, that we could not have him obeying orders from on high to smash crockery and glassware, as he had recently obeyed an invisible command to put his fist through one of the ward windows. The voice had said, "You have never smashed a window," and then ordered him to break one. Apparently Jack was making up for an overvirtuous childhood. I told him that if any of these occult potentates ordered him to do any mischief he was to tell them to go to a well-known hot place, and pay no more attention to them. He laughed, promised to disregard all supernatural phenomena within the laboratory walls, and gladly went to work.

When he entered the door mornings he was greeted by amused queries whether he had gotten any messages out of the air since the last meeting or whether any electricity had dropt onto him off the ceiling. He would grin rather sheepishly and say no. In fact, the hallucinations stopped entirely. But in retrospect all the former hallucinations of his psychosis seemed real, and my attempt to challenge their reality aroused his amazed indignation. Especially did he resist the hypothesis that the delusions of sexual advances from other men were projections of his own repressed homosexual impulses. I took him for a walk with another boy who had just emerged from a psychosis, had broken down his resistance to facing his unconscious impulses, and was making a rapid recovery with full insight. He talked to Jack about the necessity of facing one's painful unconscious thoughts and described how he had projected his own.

But Jack clung tenaciously to his memories. "I *know* they happened, I heard them and saw them." I compared them to vivid dreams that we almost believe were true till we reason about them and see that they must have been only dreams. This argument made quite an impression on him but did not succeed in convincing him entirely. One by one, however, the former delusions began to look false, and he improved steadily in the healthy sane atmosphere of the laboratory. The talkative hallucinated men on his ward got on his nerves now, and he was transferred to a quieter one. Getting out of the building in which he had been so sick into an entirely new environment bucked him up noticeably, and he became very happy and said he felt just as if he had been born over again.

But in early December he had a setback. He wanted to be discharged in time to go home for Christmas, lost interest in his work and hid in out of the way places to mope or sleep. When

told he wasn't yet well enough to leave the hospital, he got very grouchy, declared he had always been like this since a little child and would never be any different, and threatened to run away. He thought some of the nurses and attendants were from his home town, only disguised. I feared a regression, but luckily some ready-made clothing booklets fell into his hands and he became much interested in planning what he would buy with the money due him from the Navy, and pored over them for days.

I then gave him Hart's *Psychology of Insanity* to read, and it helped to clear up many of his delusions. He quickly recovered from his little depression, and we began to review his past life and the psychosis psychoanalytically with steady improvement and insight. One day he remarked, "In watching a bull and cow at intercourse, who wouldn't imagine himself in the place of the cow—no, I mean in the place of the bull." I emphasized the significance of this slip of the tongue as an indicator of his unconscious passive sexual attitude, but he resisted my interpretation. Soon after, he had a wet dream in which a girl enticed him, he finally ceded to her wishes, and had coitus with her. I drew his attention to the fact that as he recovered from his psychosis, his unconscious sexual wishes had progressed from playing the female passive rôle towards other men to being the male himself but remaining so passive that the female had to make the advances.

He saw this plainly enough, and we thrashed out the question of the proper sexual attitude for a man. Several factors had influenced his lack of aggressiveness. First, the constant superiority of his brother in his boyhood. And the familiar biblical verse that to desire is as bad as to perform. He had repressed thoughts of love when directed towards respectable girls or women. He had read of wives leaving their husbands after the bridal night and had concluded that men should be most reticent in their sexual advances. In fact, he believed a husband should not ask for intercourse, it was unfair to demand it of a wife; he should wait until she invited him. I suggested that while modern woman does not want to be clubbed over the head and dragged off to a cave, still she does expect man to make the advances and not force her to do the wooing. He changed his views on this subject, and his next wet dream was a fifty-fifty affair with no seductive wiles on the part of the girl.

In mid January he bought himself a complete outfit of citizen's clothes at one of the best shops in the city, and his self-confidence

improved as much as his appearance. We had meanwhile cleared up all his delusions and hallucinations, but the new clothes seemed to elicit two faint delusions of reference. Like other victims of the H. C. L. he was greatly impressed with the price of his new suit. As he removed his overcoat on entering a lunch room he said he overheard a group of discharged soldiers remark, "There's a suit that cost some money." And on the street a young woman quite a distance off said to her escort, "There's a well-dressed fellow." I was anxious for him to get over the habit of projection entirely and combated these incidents as improbable, arguing that I never heard such remarks in public about myself. Jack remained unconvinced, but was much too courteous to retort that there were good and sufficient objective reasons why I would not be likely to hear such comments.

In early February he was discharged into his own custody as completely cured.

RETROSPECT AND DISCUSSION

During the review of his sickness he told me of the many fantasies he had had, but which on account of his negativism he had not divulged while he was indulging in them. They are the usual ones so many times explained by the Freudians: the substitution of the analyst for the father, the Œdipus complex and the family romance, homosexual desires, castration, atonement, and purification, that is, religious sublimation.

I was the ambivalent father, sometimes the avenger, as when I extracted the confession of his sins in order to have him punished, and at other times his kindly friend and protector. Occasionally he really believed I was his father grown young. When a little boy, his father used to read aloud to him, and he cuddled up to him just as he did to me when he laid his head on my shoulder and fondled my knee. He always kept me a father surrogate and never, like some patients, regarded me as a homosexual mate.

His homosexual impulses were projected onto other patients and distressed him greatly. Other fellows flamed their eyes at him, blew their breath in his face while he slept, and made seductive motions at him behind his back. One night in bed the two fellows in the adjoining beds turned towards him, and masturbated. Their semen discharged into the air, charging it as if electrically, and he buried his face in the pillow to keep the horrible odor and taste out of his nose and mouth. He begged them to turn away from him,

but they paid no attention, and the attendant sitting at the end of the dormitory seemed to be egging them on.

He divided his life into two portions, the present vile one and the innocent period of his childhood. He liked to play tunes on the graphophone that were associated with home and innocence, and once while happily forgetting the present during the music, the voices began to accuse him of sexual perversions and in a rage at the unwelcome interruption he began smashing the records.

Sometimes he thought the right side of his face was male and the left side female, while occasionally his whole face would be female and he had long hair like a woman.

He was his own grandfather, or great grandfather, or even farther back (overcoming the father). His father was the Kaiser and he the crown prince (his father resembles the Kaiser in appearance). He was the son of King George and Queen Mary, had been stolen from them, and placed with foster parents. There would be war with England and he was going to wring King George's neck (his father's parents were English born). He was a queen and imprisoned here like queens in the Tower of London. He had first been a planet, and fallen to earth, whereupon he became a baby, was found near home by his parents, brought up by them, and became John the Baptist.

While in the place of lost souls he heard his brother's soul pass him, fleeing from avenging demons and screaming in agony. He saw his father being crucified by a bunch of sailors (himself, of course), then he waved his hand and cried "Free"; the nails flew out of his father's hands and feet and he grew into a veritable Goliath as he came off the cross. The gobs then tantalized him down to man size again and crucified him anew. Meanwhile he could see his mother at home weeping (alternate overcoming of and subjection to the father in rivalry for the first place in the mother's affections, the *Œdipus* complex).

When he saw the operating table wheeled through the hall a voice cried, "We'll cut them out if he hasn't been true to me," and he pondered whether he really wished his testicles removed or not. He said the "me" referred to his father. (*Œdipus*, after usurping the father's place with the mother, put out his own eyes. The insane frequently associate their eyeballs with their scrotum balls, and even try to pry their eyeballs out of the sockets.)

When the feeling of sin was heavy upon him, even the sparrows chirped "Sinner, sinner" at him. He believed in reincarnation,

and thought that boards, trees, and furniture were punished souls. When the graphophone played, it was suffering, instead of the listeners as is usually the case. The world was breaking into pieces or planets and he tried to put them together again.

He became John the Baptist or the Christ child, a rebirth, and had the crucifixion scars on his feet and hands as proof of his atonement. Not only would he purify himself but the whole world, the Great Cause. Once he cried out aloud to the other patients, "Believe in Christ for I am He," and then instantly realized it was not so, and was overcome with remorse at the sacrilege.

He thought people "talked double," and while holding ordinary conversations with others would interpolate insulting sexual phrases directed to him. These hissed insults, chiefly from the naval physicians, caused him great distress.

In looking back over the psychosis he understood everything but the incident on the porch when his head felt as if it were swelling up like a balloon and going to burst his cranium. With this one exception all was clear, there was no mystery, the endogenous character of all his hallucinations and delusions was appreciated and admitted, and he saw how experiences of his past life had contributed toward his sickness, and realized that it had slowly developed in a now perfectly understandable manner. The main cause of it he believed to have been the gonorrhea, his extreme reaction to it, and the loss of the girl he loved. He insisted that if the infection had continued, he could not have gotten well. He believed that without the psychoanalytic aid he would have recovered eventually, but it would have taken much longer and he would have been afraid of the world and would not have understood at all what had happened to him.

I had gotten a positive transference from him at the outset, though he thought I was trying to learn of his misdeeds in order to have him punished. He masochistically considered that he deserved punishment, that I was justified in my purpose, and that he might as well confess to me and take his medicine. It was only after he believed the whole city had heard his confession and he would be a marked man in it thereafter, that he felt bitter towards me. He was much startled and relieved to find that I belittled his sins and that I did not regard his future as hopeless. During the six weeks he didn't see me, he thought a great deal about the things I had discussed with him.

I had often thought that the life of a patient in his condition

must be one of almost intolerable ennui, but he surprised me by saying that the days flew by with great rapidity; breakfast, dinner, supper, bedtime seemed to follow on each other's heels, and time never hung heavy. In the morning he would plan his thinking for the day, and usually stuck to it, though sometimes an outside stimulus would lead his thoughts to another subject. It was a life of thought and inaction.

His childhood seems to have been fairly normal except for his sensitiveness, overgrown conscience, and proneness to consider himself naughtier than other boys. But at puberty his troubles began. He had developed a strong sexual taboo and made a confidant of no one. Masturbation seemed a dreadful thing, and yet he could not resist the temptation. This conflict increased his feeling of inferiority and caused him to isolate himself. He began day dreaming and did poorly in school and in his various jobs. He managed to find a heterosexual love object but his sense of inferiority made him behave badly when confronted with a rival. He was contemplating renouncing the girl, when he contracted gonorrhea. To this his reaction was extreme; he considered he had lost not only his present love object but any chance of securing another in the future. The constant danger of death on the sea increased his worries. Thus both his self-preservative and creative libido became dammed and sought satisfaction in the former satisfactory outlets of the narcissistic, homosexual stage. Conflict ensued, and the psychosis was the result.

PRESENT AND FUTURE

In order to remove the last excuse for fear, I had him visit a specialist in venereal diseases who assured him he was entirely free from gonorrhea and need never give it another thought. He declared he felt better than he had for five years, and had no cares or worries any more, for his slate was wiped clean. He considered he had been sufficiently if not superlatively punished for his sins, and they were fully expiated, so that his conscience was free and he could look any man in the face. The sting of the sexual slips he had made was gone, because he realized that to develop a proper adult sexuality was not an easy thing, and that few men achieve it with no missteps whatever. "Formerly if a fellow had accused me of masturbating, I would have wilted with shame, but now I would only retort, 'Sure, and so have you,' and it wouldn't faze me a bit." He could discuss with me any incident of his part with-

out emotion, and consequently had no fear, as there were no sore spots he had to conceal.

The chief cause of his feeling of inferiority was removed, and he could more easily adopt the more aggressive attitude both socially and sexually that he saw was necessary. He was well aware of the mechanism of projection and would be on guard against it in the future, though since he had learned to fearlessly face and recognize his unconscious impulses, there would be no necessity to project them. He considered himself completely well and had no fear whatever of developing another psychosis.

Another girl friend wrote him during his stay in the hospital expressing her sympathy, and he began corresponding with her and said she was rapidly replacing the first girl in his affections. He intends to marry as soon as possible and thinks he will be happier when married. His ambition is to work his way up in the merchant marine, save his money and eventually live on a little farm on the coast and invest his savings in shipping.

He did not wish to return home until he had completely vindicated himself, so after discharge he went directly to New York and joined the crew of a big cargo ship bound on a six months' cruise to the Orient and on around the world. He was to be an able-bodied seaman and take the wheel. On his return to America he could revisit his home and hold his head up with anybody. Cards from Panama, Honolulu, and Manchuria announced that he was happy and all was well.

SUMMARY

A sensitive, overconscientious boy begins at puberty to worry over his inability to resist masturbation, believes it is a sign of weakmindedness, that other people can see in his face that he practices it, and consequently look down on him, and he begins to withdraw from social contacts and to day-dream. As a result he does poorly at school and at work. In adolescence he falls in love, but his sense of inferiority causes him to withdraw in the face of a rival. He joins the navy. He contracts gonorrhea and considers himself hopelessly ruined and disgraced, and that he will never have the right to marry his girl or any other girl. He worries and worries. The fear of death from submarines aggravates his condition. Finally he believes people consider him a passive homosexual pervert, and he is sent to hospital, labeled: dementia præcox, unfavorable for full recovery.

There he is retarded and negativistic, remorseful, and worrying over his sins. After much difficulty he is induced to confess them. The analyst belittles them and holds out hope for the future. Gradually he emerges from the psychosis and becomes free from delusions and hallucinations. Through psychoanalytic aid he gets full insight into his condition and understands the endogenous origin of all his former delusions. His recovery appears to be complete; he calls it a rebirth, says he has not felt so well in five years, and regards his psychosis as a blessing in disguise, since through the analysis he has rid himself of morbid remorse, has learned to recognize and face his difficulties, and can start life anew with courage and self-respect.

THE CASE OF JIM¹

BY DUDLEY WARD FAY

PSYCHOSIS AND RECOVERY

In July, 1919, in the receiving ward at Saint Elizabeths Hospital there was a blue-eyed, yellow-haired young sailor who aroused everyone's pity. In such agony of mind that his face was all distorted, he had since his admission walked constantly up and down, beating his breast, snapping his fingers and muttering in despair.

On his throat and wrists could be seen the red welts of newly healed razor wounds, showing he had tried to end it all. If one asked what was the matter, he stopped long enough to say that he had let the devil get hold of him and now there was no hope, then resumed his ceaseless agonized pacing. A kind-hearted medical student beside me whispered as he passed us, "I guess that case is hopeless, poor fellow, isn't he?" The remark decided me to tackle the "hopeless case" and see what could be done.

I buttonholed him, took him into a little bedroom, shut the door and sat down. He could not be quiet but walked back and forth across the tiny room like a wild animal in a cage, his hands in his pants pockets hitching them up above his knees. In jerky phrases as he walked he told me his story.

"God has unpardoned me. Once you're born you must stay a man. Once your manhood is gone you can't get it back again. I let the devil get me. I felt my manhood go just like this (waves his hands from breast down over abdomen to pubes). It went right out of me. Now I'm hollow, something is gone out of me, and I can never get it back. I've sinned because Mother told me in a letter not to worry. God had her write that, and I paid no attention and went right on worrying. I disobeyed Him. I can't be saved. I'm dying and I'll go to hell. And I used to have a fine body. Now my manhood is gone right out of me. I felt it go and my mind, too. Just look at me. (On this and other pretexts he exposed portion by portion his entire body with the exception of one foot.) The devil put thoughts in my head, like fellatio, and

¹ Jim has given his consent to the publishing of this history.

God spoke in my right ear. I cut my throat and wrists. The devil pushed me to it. I cut the left side of my throat, then my left wrist, then my right. Right is good, left is bad. Three cuts, God in center, right good, left bad, like the three crosses of the crucifixion. And I lay in bed the wrong way, my feet where my head ought to be. I can see God in heaven, and the flames of hell."

During this disjointed recitation his caged animal walking never ceased except when he exposed some new part of his body. After a straight hour of it he suddenly stopped stock still as if exhausted and stood staring dazedly at me. I ordered him to sit down in a chair and listen to me. He obeyed docilely.

Then I gave him the little talk based on Freud's theories of infantile sexuality and its development into adult sexuality that Dr. Edward W. Lazell had told me about and which he has used so successfully at Saint Elizabeths not only with individuals but with whole groups of patients. It explains the universality of the erogenous zones, incest wishes, exhibitionism, narcissism, bisexuality, and homosexuality, shows that a proper development of the sexual instinct is a difficult and not an easy matter, and that every man has to pass through these stages and struggle with these problems, and if he has slipped, there is still hope and he can yet be saved. The poor victim, who often has thought himself nearly unique in his vileness and has not dared tell of it even in the confessional, thus adding to the original sin the new one of taking communion without full confession, at last realizes he has met someone who understands, and he usually plucks up enough courage to begin talking of his troubles. Once he begins talking of them, the psychoanalyst has a chance to help him solve his conflicts.

Some schizophrenic boys I have had to shake by the shoulder or squeeze their hands to compel their attention, but Jim drank in every word with rapt attention. As I went on, his muscles grew very limp and he gradually slumped down in his chair into a position of absolute relaxation. When I ended he sighed, "I wish I could have met you sooner, it would have saved me all this suffering. But now it's too late, for I disobeyed my mother's letter." He was very calm, however, said he wanted to talk with me again, and promised to coöperate. He walked quietly back into the ward, but not long after my departure, was pacing again just as wildly as ever.

The next day he began talking with me without any preliminary constitutional, and gave a little of the history of the disease. He

had been getting nervous for a long time and on a furlough home the previous November he had had a recurrent nightmare, that his body grew stiff and tense so he couldn't move it. He would wake up in fright, get up and smoke a cigaret (fear of helplessness against homosexual assault?). The cigaret was still an outlet for surcharged energy. He would now light one, take a few vigorous puffs, and throw it away, believing smoking was bad for his heart.

In January on board ship in Cuban waters he had gotten sick. He had had intercourse with a prostitute on shore and masturbated after his return to ship. Then his conscience bothered him, especially over the masturbation. "At 24 comes a change of man, he gets better then, but I went the other way instead of to God. I never had faith in God. I was a choir boy in church but I never really thought of God or religion. I ignored Him. And now I have committed the unpardonable sin of letting the devil get me. I turned to him instead of to God. I've worried and worried over my sins." ("What are they?") "First, just as you've said about a boy's impulses towards his mother, I remember, when I was a little boy, getting on top of her and going through the motions. I don't believe I knew what it meant. I must have seen Father do it for I slept with them. She scolded me and said I must never do it again. As I lay in bed that night in the navy hospital I saw the three crosses flash outside the window and then my sins left my body and floated up to heaven, and that attack on Mother was the first of my three worst sins. The other two were masturbation and putting out a cat's eyes with polish when I was a child." This latter seemed strange for one of a man's three major sins, but I never could discover that it was symbolic of anything else. He had found a neighbor's pet cat in his attic and shampooed it with a convenient bottle of polish. The cat was blinded, an entirely unforeseen result, and the cruelty of the act was thoroughly drubbed into the little boy's consciousness.

He got to worrying on ship not only over sins but over his physical condition and now began having symptoms of every disease he was at all familiar with. The ship's doctor must have been a very kindly man for he allowed Jim to stay in bed in the sick bay, assured him there was nothing whatever the matter with him except his imagination, and made any chemical analysis Jim asked for in an attempt to prove to him there was nothing physically wrong. Among other diseases Jim was certain he had syphilis. When his ship reached New York he got shore leaves and became

very fond of a girl in whose home he was a frequent guest. But when thoughts of marriage entered his mind, he immediately remembered his sins and felt utterly unworthy of her. In this frame of mind he went to a park and cut his throat and wrists with a safety razor blade. A policeman found him bleeding and rushed him to a hospital. He graduated from hospital to hospital until he reached Saint Elizabeths.

At the third interview he could even laugh occasionally, and the nurse told me he had sung snatches of song after his talk with me. He told me of a dream he had after his attempted suicide. A negress who had tried to drown herself is floating past a pier. Some white men pull her out and lay her on her back on the pier, whereupon she calls them all fellationists. A little white girl stands nearby. I interpreted this as meaning he had tried to do away with his unworthy homosexual wishes, symbolized very naturally as a negro woman, female because his homosexual cravings went towards males, and black because white Americans symbolize their low instincts in the form of socially inferior negroes, while Europeans use the symbol of a dirty tramp or beggar, the lowest type they are familiar with. The significance of the little white girl I could not discover. This interpretation is supported by the symbolic method he used in his attempted suicide. He said he began by cutting his throat on the left or bad side stopping at the median line, then the left wrist, and lastly the right wrist as it was the least bad, and stood only for masturbation. It was the unworthy part of himself he was trying to exterminate.

As in the two previous interviews he several times remarked, "If you disobey your father on earth, your father in heaven will punish you." And added later, "God in heaven is connected with father on earth." His one main idea was that he had sinned against God. Since he persisted in connecting God and his own father, it looked as if the sin he had committed was one against his father. During his talk with me he kept one hand down the V-neck of his jumper caressing his bare breast while two fingers of the other hand were inserted in the fly of his trousers fiddling with his penis. I called his attention to what he was doing and explained auto-eroticism and unconscious impulses again. Within a few minutes while he was consciously very busy talking of his troubles, the hands would return to breast and penis. I would interpolate sharply, "Jim, what are you doing with your hands?" and he would give a start, laugh and remove them. This repeated incident con-

vinced him early of the existence of unconscious thoughts. He kept up his restless walking most of the time when not otherwise actively occupied, his hands usually in the positions I have described, but sometimes he would sit and ponder, saying he was thinking over all I had told him. His facial expression was much less despondent.

During the next few days he still bemoaned that he had given himself up to the devil, but he did a great deal of thinking. He had a few happy interludes, while a week previous all had been undiluted gloom. I took him to see a young ensign who had just "waked up," as he described it, and wondered why he had ever believed he had syphilis and thus forever disgraced his family, in spite of the physicians' assurances that he did not have it. Jim was much interested but not entirely convinced that he too would wake up some day. "You see, there's a difference, the ensign never gave himself to the devil the way I did."

He said the devil was to his left and below him while God was to his right and above him. The devil whispered bad things into his ear, while God whispered good ideas. I explained that to me God meant good thoughts and the devil stood for bad thoughts, and that his good and bad impulses were warring within him. When he talked of God and the devil I would often interpolate, "You know, Jim, that they to me mean good thoughts and bad thoughts." I had to watch him carefully and not strain his patience too far with my interpretation, for he rejected it, but this opinion of mine repeated from time to time was gradually undermining his dramatization of his conflicting wishes.

"I can't feel any love now to God or family or anybody," he complained, "I know all the good has gone out of me. Can I be reborn?" ("The good is only covered up, the way the bad used to be.") "I feel as if it were gone entirely. The devil took the good right out of me. I felt it going."

He insisted that God had "unpardoned" him and that was irretrievable. But I countered with the argument that if human beings like myself could like him and think him good, would not God who is better than any man be equally forgiving and kindly? This made a deep impression, and he wrote to his mother that he was getting well, would be home later, and God would probably forgive him. This was the fifth day of the analysis.

Apropos of his connecting God and his father, he now remarked, "God is my parents, my father and my mother. Father is God, and Mother is the holy mother of God."

In the navy he had been a musician, and he often talked of music. Thinking that it might help in extroverting him I took him to a piano. He attacked it hungrily, playing familiar airs correctly with his right hand but accompanying with his left hand with any chord in the bass that happened to be handy. The resultant disharmony was so excruciating that I decided if his recovery depended upon sublimation in music he would have to stay sick. While he played he said it felt as if something were grabbing him by the nape of the neck and pulling him off the stool backwards. This sensation he called "that depression in the back of my neck," and he suffered from it a good deal during the psychosis.

"If that doctor at the first naval hospital had treated me right, had told me of the things you have, I never would have gone to the devil. I wouldn't have given myself to him. I wanted to marry the girl in New York, and her family were awfully good to me, but I felt unworthy. If I hadn't given myself to the devil, I'd be home by this time."

The ninth day was a hot summer Sunday. Jim was giving his usual Mephistophelian lingo when I interrupted by saying, "*The devil got me and took my manhood away* to me means *my bad thoughts got the uppermost and covered the good ones up; it's all in my own head.*" In exasperation he whistled a long "phew—doctor, you don't seem to understand at all." But his face was no longer distorted by this time, and he had stopped fingering his penis, though he still kept one hand in his breast, saying he was feeling his heart and that it was right up to the skin.

On this Sunday afternoon two pretty girls from a city church came up on the porch, filled with the spirit of good works and uplift, and appealed to me for somebody to lift. I selected Jim, as he was always courteous, usually talkative, and also good looking. At the first sight of him with his blue eyes and canary hair the girls decided he was in urgent need of assistance. He was soon ensconced between them on a bench telling how the devil had got him and there was no hope. After a few minutes I returned. They made an amusing picture. In their eagerness each of the girls was holding him by the hand and talking of divine forgiveness. They were in dead earnest and so was Jim, only he was stoutly maintaining that once the devil got you, you are a goner. After the girls' departure I told him of Christ's story of the rejoicing over the lost sheep that was found, and the similar rejoicing in heaven when a lost soul was saved. "Yes," retorted Jim, "but

the sheep came back whole and the devil has got part of me. My manhood is gone. I can't get an erection. I'll never get it back. The devil dried up my whole body. All the life is out of me. The holy father's spirit, his strength, is right out of me. When it leaves a man, he's got no life, only muscles. No power can bring the father back, I play with my penis, it's a habit, but I get no erection. Religion was hard with me. I never worshipped my father in heaven, I've been bad all my life, now it's hard to be good."

The following night he had a dream; a man was having intercourse with a dirty prostitute in the street, while he looked on. "The spirit just went right out of me. I was interested. Sin, it just drove God's spirit out of me. Heaven is home, and hell is fire."

A physician sent him with a message to the administration building telling him to wait for an answer. Jim couldn't wait quietly but walked feverishly up and down the long corridor. When the answer was given to him he brought it back correctly. He could remember and carry out instructions, but he couldn't be still, unless occupied in something of direct interest to himself. It was possible, however, by talking to him to get his mind off himself for a time, while before nothing in the outside world interested him in the least.

In the fourth week he began a religious sublimation, prayed a great deal, and had religious visions. One dreary day we stood by a window looking at the leaden sky and he exclaimed, "Don't you see that hole in the clouds and a bit of heaven behind with God and a lot of angels?" But my mundane eyes could see nothing except lowering gray clouds, and Jim marveled at my blindness. Then behind a clump of spruces he pointed out flames shooting out of the pit of hell, and yet I saw nothing. Not only did he hear the good and evil sayings of God and the devil, but at the same moment he saw the very words he was hearing spelled out on the lawn in incandescent letters like electric signs: don't smoke, smoke, a bigger fortune, billions of dollars, be good, I want you, believe in me, stay with God, love me, pray, do not pray. "Then the sweet breath of God like a summer breeze on the ocean beach would come down from above and blow the candle out. I was the candle, aflame when I was in life, but the sweet breath of God put me out, the wax melted down, now it must be built up again (the lighted candle or cigaret is a frequent symbol for the potent penis). Then the burning letter would go out and turn black, and I would get discouraged. The sweet breath came as a punishment for not obeying."

He believed God was punishing him for his sins. I kept telling him that it was he who was punishing himself, but that God was more powerful than the devil, good was stronger than evil, that the good in him would triumph over the bad. This idea gradually percolated, and he prayed indefatigably in the hope that God would forgive him. All day he would sit with his rosary, his lips moving in constant prayer. I let him pray to his heart's content for a few days until one evening he got the idea that if he prayed all night long God might cure him in the morning. In twenty minutes he had gone fast asleep and he woke up the next morning thoroughly discouraged over his failure. I argued that it was the spirit behind his praying and not the length of time he spent at it that pleased God, and that if he forgot himself for a while and tried to do something for the other poor fellows on the ward, it would be more pleasing to God than endless repetition of prayer. This was a new idea, but he considered it.

One morning he had a relapse and I found him weeping, saying he was punishing himself again. He had accepted this hypothesis and spoke no more of God's punishing him. I decided to take him on an auto ride into the city to see if the new sights would not draw his attention away from himself. He had consented to go with me, but when I actually came for him he went into an agony of indecision whether he should or should not go and fled into the washroom to escape from me. This was a favorite haunt of his, for he often wanted to get away by himself like a sick animal. I followed him, he broke down and cried miserably, and I had to lead him off almost by force and put him into the car. Busy streets and a band concert seemed powerless to displace the devil. He hardly noticed anything. At a lunch room he ordered pork chops and ate greedily, lost in his own unhappy thoughts. I brought him back to the hospital believing the experiment had been a dismal failure.

In a few days his prayer and religious sublimation began to bear fruit, and he became almost euphoric. "God told me to go with you and get my mind on other things but I didn't obey for I was full of fear and hate. All the blood and semen goes out my penis in the urine. I've been to the edge of the pit of hell, just ready to topple into it. But God has forgiven me. I could see the Lord above in heaven with his right hand raised. The right hand is good and the left hand bad. If you go to hell you are on the left hand side of God. I have seen the beautiful flames of hell

but I'm sorry I went there for I'm far from home and it will take me a long time to get back. I see myself in a blue suit and straw hat coming out of the pit." The civilian clothes were symbolic of the happy days at home, which he wished to regain. He considered he had had a marvelous religious experience, and thought it was his mission to preach it through the world especially to socialists and other unbelievers. Then his lust for money, which he tried to suppress, crept in, and he said he could make a fortune preaching. He saw the letters spell, "Lucky boy, God's boy." With a delighted smile he exclaimed, "No more navy for me, boy, I'm going to earn that money."

But the old depression didn't give up easily and I frequently found him praying fervently and considerably discouraged at the amount of time he thought his convalescence must consume. He set a day soon after his attempt at suicide as the date on which he gave himself up to the devil. That was three and a half months ago. He had turned now and was retracing his steps, but it would take an equal time to return, and it didn't seem as if he could wait so long. "I ain't back to God yet. I am $3\frac{1}{2}$ months away from God." To combat this I used the simile of a man leaving his house and walking around the square. If after walking $3\frac{1}{2}$ blocks, he should get tired, turn around and lament that he must go $3\frac{1}{2}$ blocks to get home again, people would laugh at him, and tell him he was only half a block away from his house. "Why must it take $3\frac{1}{2}$ months for you to get home again?" I asked, "for all you know you may be only half a month away." This little trick worked, and the $3\frac{1}{2}$ month idea worried him no more.

He began now to pray less and follow my advice to interest himself in other patients. In particular he devoted himself to a melancholic and very negativistic young sailor, exhorting him to cheer up, that he used to feel that way himself, but now,—etc. The ministrations had no visible effect on the sailor, but they did Jim a lot of good. From this time on, his depressions grew less frequent. He mingled happily with other convalescent patients and played baseball. The trip to the city that I had considered such a failure he now told me had been an important factor in his recovery, especially the pork chops. He had done a lot of hard thinking during the meal. He remembered the good eats he had enjoyed during his freedom and asked himself why he was punishing himself and cutting himself off from his former familiar pleasures. He realized I was having a good time, going where and eating

what I wanted to. Why not he too? He decided he was a fool and would stop punishing himself. Encouraged by this I took him to town again (end of the sixth week). This time he was all extroversion, happy and interested in everything. He had a swim, supper, bought a pair of garters, realizing that socks should not fall fountainlike down over one's shoes, and took back a box of candy to each of the nurses on his ward, telling them it was to try to make up for all the annoyance he had caused them.

By the end of the second month he could talk very reasonably and began to review his psychosis with me. "The good and the bad were talking to me. Bad thoughts come now but I try not to mind them, thoughts such as God damn it, son of a bitch, a girl masturbating with a candle, going to hell, a big fortune, luxury, tobacco smoking, looking for an easy job, grafting, running away, cutting yourself for your sins, committing fellatio, or striking whoever is near me."

One evening after another trip, swim and dinner he felt quite expansive, and I outlined the history of his case to him. He grasped it very well, and then suddenly added two more confessions: bestiality with a horse and a dog, and incest with his little sister when he was twelve. This sin had haunted him all his life and was the chief cause of his feeling of unworthiness when he renounced his sweetheart and tried to kill himself. Whenever he saw a little girl, the horrible memory of the incest would return and torture him. This explains the presence of the little white girl in the dream of the negress fished from the river. ("Why didn't you tell me this before, Jim?") "I couldn't, I was too ashamed." Later on he admitted pederasty at eighteen on his two year younger brother. He was doing considerable self analysis, watching his libido impulses and reasoning about them. His sex power had returned, and he had been surprised at getting an erection while talking with a young woman. His feelings about it were mixed; he rejoiced over the return of his potency, but felt that it was wicked to have an erection in the company of a respectable girl. "Bad thoughts," he called them. I argued that the impulse was natural and desirable, that the goodness or badness depended on how he controlled the instinct, and insisted that he call these desires his love thoughts, instead of bad thoughts. For a while he kept forgetting and called them his ba—love thoughts, but finally he got the habit of calling them only love thoughts. He said he wanted to go home, settle down and marry an old sweetheart, and presently a wet dream accompanied this wish.

For a few days he was much interested in clay modeling and then graduated into a dining room waiter. He steadily improved, though always subject to slight hypochondriacal relapses. I found him once squatting on a turf terrace, his head between his knees, a picture of utter dejection. "Doctor, have I injured my body beyond repair by masturbation?" And he fussed a good deal about his weight. All this time he was a picture of physical health, with firm flesh and good color.

At the end of three months he was discharged as a social recovery with psychological insight, and went home saying he would take a fortnight's vacation, then get a job, work hard, and marry his old sweetheart. He has sent occasional letters telling of his job, and night school, and playing in an orchestra at dances. Apparently his life is full. One letter was a bit troubled. "I felt nervous today and stayed away from work. What shall I do on these nervous days?" I answered advising him to disregard them, to say to himself, "What I am doing is more important than how I am feeling," and to carry on just as usual. Subsequent letters have been cheerful and have made no mention of nervous days.

RETROSPECT AND DISCUSSION

Jim couldn't give much information about his family. His parents were working people and had come from one of the Baltic states. He was the first child of four. He attended the public schools till he reached the eighth grade and then went to work. The home seems to have been comfortable and his parents kindly, though that there has been some friction between father and mother is shown by Jim's statement that once he "took her part" and slapped his father in the face, but the father saw how sorry he was about it and overlooked it. He was extremely fond of his mother and talked constantly of going home to her, in fact, to get home to Mother, to get back to God, and to get well were synonymous.

In his adolescence he played in a dance orchestra and used to drink at the parties merely to be sociable. When he was drunk he never got boisterous but slunk home quietly and went to bed. He used to feel tired all the time and loafed a great deal. He was too bashful to push himself forward and find a job, so his father and uncle secured them for him, but he didn't keep them long. He would hang around the house, indulging a good deal in sex fantasies. He felt his not doing anything was weakening his mind. He felt queer and guilty.

Undoubtedly he was sexually precocious as shown by the incestuous assaults on his mother and little sister. The incest with his sister gave him a terrible feeling of guilt and he had never confessed it to anyone, denying it stoutly to his mother after the little girl accused him of it. He was afraid of thunder, fearing the lightning would strike him down in punishment. It was always the sister incest that bothered him most.

In the midst of the psychosis his plaint was that God had unpardoned him, and the devil had gotten hold of him forever. He had disobeyed God. Then he said father in heaven and father on earth were connected, and later he said they were one and the same. Evidently the feeling of unforgivable guilt was connected with an offense against his own father, probably the incest towards mother and sister. One of his dreams during convalescence was of fighting a man, and the first free association with man was father.

He was clearly psychopathic before entering the navy, and the close association on shipboard with other young men, cut off from all feminine associations, probably stimulated his homosexual tendencies to such an extent that the resultant conflict developed into a psychosis. On the foundation of incest remorse he added fellatio impulses, projected them, and dramatized his warring wishes into a contest between God and the devil. To these sins he added laziness and hunger for money and luxury.

On board ship he tried to think of his mother and remember how she looked, but he could only see weird, ugly faces, slightly resembling her, but hostile, trying to frighten him. This hostility of the terrible mother may have been a protective device against too strong love. Certainly it looks as if the psychic impotence was not only a punishment as he called it, but a protective device against performing improper sexual acts when the impulse to do so was breaking through his resistance. When he had again succeeded in repressing these impulses and began convalescing, the danger passed, and his potency returned.

Although he had committed improper sexual acts in his childhood and adolescence, his moral self now preferred impotence or even death. His attempt at suicide was perhaps only half-hearted, but he had visions of himself jumping out of a window or in front of a train. He correctly attributed to both God (his moral self) and the devil (his bad wishes) the taking away of his manhood and he said it had left his body in two places, through his penis and through a hole he had dug in the scalp on top of his head, and

which he kept picking at so it couldn't heal. His blood and semen he said, escaped through these two apertures. Since this hole in the scalp stood for a urethral meatus it is easy to understand how he likened it to a candle (penis) whose flame (power) had been extinguished by the breath of God. The hole also stood for a fontanelle, for when I first explained regression to him and told how the patient runs back to childhood or infancy, he interrupted and said, "Yes, I understand, this hole is my soft spot."

After the first few days I had to stop any attempt at analysis, as his resistance became too great. The only thing to do was to talk his own language of God and the devil, and quietly reiterate that God was the stronger and could get a man back from the devil. Then let drop occasionally a remark that in my opinion God and the devil were good and bad wishes, and that when they talked in his ears he was only hearing his own thoughts. His spontaneous outburst of prayer was a good therapeutic measure, which I let run undisturbed for a while, and then tried to divert his attention from himself to the other boys around him. When he reached this stage, he was ready to accept a psychological explanation of his woes, and the analysis was resumed. A euphoric burst followed, and he considered he had had an extraordinary religious experience, and ought to preach it to the world. In a week or two this exaltation subsided, and he finally left the hospital in quite a normal emotional state.

"This disease is having too many thoughts in your head," he remarked once, and again, "The real cause of this disease is that a fellow thinks bad when he's young and doesn't think good or live up to the Lord. I felt as if my mind was a lot of little blocks in my forehead, and the devil was picking them out one by one like cherries off a tree. When I thought of myself I masturbated, it was self love, that's all. I was full of fear and hate. I felt like leaping at the doctor's throat and choking him, but I controlled myself." He was sometimes sullen and mute, but that was the limit of his bad behavior. Even then I never failed to get a smile if I called out, "Don't you dare laugh, Jimmie, 'twill break your face." He became very resistive towards the physician who tried to get a thorough history of his case and fled if he saw him coming. After his recovery I asked why he took such a dislike to this sympathetic man, and he explained, "he had too much on me. He wanted to know all about my boyhood days. I was afraid to answer questions for fear he'd put me away in prison at hard labor or in a

bughouse. He said never mind what I wanted to talk about, he wanted my history." It is easy to see how to a man in agony over whether he can be rescued from the devil and saved from eternal punishment a quizzing on the comparatively trivial happenings of his school days would be simply maddening.

SUMMARY

A sexually precocious boy extremely fond of his mother makes incestuous attempts on her and his little sister. The sister incest haunts his life with bitter remorse. In adolescence he is bashful, retiring and lazy, much given to dreaming of easy money and sex fantasies. On board ship in the navy a psychosis develops. To his remorse is added the idea of fellatio. While his ship is at New York a fellow sailor's family take him to their home and he falls in love with the daughter, but feels utterly unworthy and tries to kill himself. He is put in hospital, dramatizes his conflict as a contest between God and the devil, each trying to win him, and is sure the devil has gotten control of him forever, and that he is doomed to eternal punishment. His sex power is gone. With psychoanalytic aid he makes a rapid recovery, his potency returns, he goes home, and is now living a happy and busy life.

A CLINICAL STUDY OF SOME MENTAL CONTENTS IN EPILEPTIC ATTACKS

BY L. PIERCE CLARK, M.D.

NEW YORK CITY

It may be remembered that I mentioned in previous articles the interest and value of modern psychologic study of the so-called mental content of epilepsy. By such studies of the transitory deliria we gain a better understanding of the epileptic makeup and the manner in which the epileptic mishandles his emotional reactions to his environment. The plan also gives us insight as to the therapeutic and educational training that must be employed toward ridding the patient of his disease reactions and aiding him to more stable mental health. Our psychologic study and treatment of the epileptic grew out of a long, intimate association with epileptics and comparing their oral productions and behavior in transitory deliria and befogged mental states following petit mal with their mental conflicts of earlier life. The study was also given point and application by that which we have learned in psychoanalyzing dreams in neurotics and the spontaneous productions of drug, fever and psychogenic deliria in certain psychoses. Many have recorded the spontaneous productions of epileptic and psychotic delirians and have pieced together these disjointed fragments to find if possible just what bearing they have upon the origin and trend of the nervous or mental disorder. Precise studies of this sort, however, are still in their infancy, and the data so far collected are hardly beyond the curious and bizarre. We find similar episodes depicted in the love story and novel, where the heroine meets with great emotional shock or disappointment and preoccupies herself in a brain fever or delirium. In these pen-pictures the pent-up and unrequited soul desires of the heroine are brought out more or less at the behest of the unskilled novelist. If the hidden mental conflict may be thus easily obtained by such a method of "eavesdropping," it may seem curious that those specially concerned in "ministering to the mind diseased or plucking from the heart a rooted sorrow" have not long ago solved the essential causation of nervous and

mental disorders and healed them by applying the appropriate balms and mental vaccines. But there are many difficulties before this consummation may be reached: First, the remarks which patients make are disjointed, so cryptic or so vague that only by most careful study and skill may one make any real meaning or sense out of these statements, so jealously does the conscious censor seem to guard the deeper strivings of the soul. With the aid of the newer psychologic interpretations, however, we have at hand a sort of Rosetta Stone to help us translate these remarks. Dream analysis, analysis of spontaneous productions of manic excitements, and alcoholic deliria, all add their quota, and while these data are as yet all too few, we may use what we have to make progress in studying all sorts of deliria with renewed interest in their more direct application and specifically to that of the pathogenesis of the great disorder of epilepsy itself.

My first systematic attempt to reduce to a coherent meaning the mental content of the automatic state of petit mal was published two years ago,¹ and the second study with the same intent was published a year later.² A group of workers have since been investigating in this field and we may soon expect some valuable studies. We may reiterate that the main purpose of all these studies is to help solve by psychologic means the real nature and defect of the epileptic *as an individual* and to find the psychologic conflicts which aid in bringing on the attack; secondly and correlative to this, to enable us to possibly arrive at a more consistent and rational method of treating the individual case. If Spencer's estimation of the perfection of life is correct,—that it is a better and better approximation of our inner reactions to realities about us,—then the study and use of spontaneous unconscious productions ought to help the epileptic toward better mental health, and hence have a tendency to aid him in mastering his defects and his disease, which we have shown are really one and the same thing.

Psychologic studies of the mental content soon showed the same systematic plan of research was applicable to all epileptics in general, even though they presented no twilight or automatic states. The latter, however, are the more difficult, as conscious rationalizations and resistances hindering analysis have to be overcome. As

¹ Psychological and Therapeutic Value of Studying Mental Content during the following Epileptic Attacks, N. Y. Med. Jour., October 13, 1917.

² A Further Study of Mental Content in Epilepsy, Psychiatric Bulletin, October, 1918.

we know, the epileptic is so sensitive and egoistic by nature that the conscious method is tedious and slow. But most epileptologists have learned that only by untiring patience, tact and skill can anyone hope to better the epileptic at all as we are dealing with a type of individual intensely rigid toward all life-reactions. As has so frequently happened in other fields of medicine, our studies but explain and make clear in certain ways what has already been found out empirically. It has long been known that the epileptic's unconscious strivings prove him to be an egoist in pure culture, that his soul's preoccupation is fired with a lust for domination and conquest, and that his mental strivings are crude, not to say archaic, exhibiting usually an emotional poverty not often seen in other types of nervous invalids. Finally, with such a defective mental endowment, it makes patent why the percentage of recovery in epileptics is so small. The stabilizing of such individuals to a normal life is extraordinarily difficult. To do any permanent or lasting good to the epileptic, reconstruction must be undertaken at the earliest date possible after the nature of his disease is recognized.

Without further preliminaries, we may introduce here some clinical examples of mental content, our interpretations of them and the use to which we put such data in treatment.

Example I occurred in a highly sensitive epileptic who seems unable to break the infantile home associations although he is an adult and has spent several years away from home. One day while looking at some girls who were engaged in friendly greetings he suddenly felt left out of the social setting. Following this feeling of loneliness he had a petit mal attack in which he said, with a pleased expression: "I was just trying to—trying to see—the right hands clasped together——." No amount of coaxing could get him to proceed further with the content, and it was then suggested that he take a pencil and make a drawing of what he had said. Within a few minutes he drew a picture of two men with hands clasped, drawing the clasped hands first. When asked what this picture represented to him, he said, "Just drawing two Indians joined together." He seemed to have a knowledge of having drawn the picture, for later he took out of his pocket a snapshot of his cousin in Indian garb which had been taken on the latter's vacation and asked, "You don't think this picture has anything to do with the picture I drew this afternoon, do you?" This cousin was a favorite of his whom he longed to see again. In addition it may be said

that the patient had for several days been in need of more funds and also had been obliged to make a visit to an agricultural station in company with a patient whom he greatly disliked although he tried "to be nice" to him. Whenever he thought of the trip and the companionship of this fellow patient he felt how distasteful his tasks were and how fine it would be if he had some of his favorite cousins to go with him and especially the one far away. A few days after this episode the everyday conflict was so difficult to settle that he had a frank incest dream and in the painfulness of the father's discovering him in the act and a threat of partial public exposure, our patient awakened and had his usual epigastric aura, but no attack followed. It seems possible that the dream incest lowered or released the deeper infantile strivings so an attack was not necessary.

Example II in the same patient is not so simple but may be given to show that after direct suppression of a desire to gain sexual satisfaction by self abuse and without any effort to sublimate or direct this desire into work or sports, a petit mal attack was induced. As it ended he began to mutter to himself: "I'm waiting—I'm waiting—" As he pondered and lapsed into silence questions were put to him. Q.: Whom are you waiting for? A.: Waiting—for Juliet. Q.: Who is Juliet? A.: Romeo's husband. Q.: What are you waiting for Juliet for? A.: To put her—upon the floor—to put her on the floor. Q.: What are you going to do with Juliet? A.: Don't know—Don't know—why—put her—guess I'm all balled up again—had an attack I guess." Here the patient frowned, turned away and covered up his head. In a few moments he fell asleep. On awakening he had no knowledge of an attack or the above content. It would seem that the dream-wish for sexual gratification called for a *Juliet*, but the wish when about to be realized, or *placing Juliet on the floor*, caused the censor to object to this disclosure and the painful or embarrassing exposure caused the patient to rouse himself to full realization of what he was saying and end his questioned narrative. The content showed the formation of the balked wish which would seem, because of the sexual repressions, to have initiated the attack.

Example III was after a particularly stressful episode in which the conversation drifted to a subject which our patient had previously studied and which he had completely forgotten until to his great discomfiture another patient, X., answered the question. He then said he remembred taking notes on the subject but he could

not find them. In a few minutes the patient had a mild petit mal and on recovering took the other patient, X., by the arms and pushed him roughly about. X. made no resistance and the patient pushed him about in a circle, then placed him on the bed and began to tickle him and laugh childishly. When the patient was seated he was asked what he was doing with X. He frowned and finally answered: "Let me see—(smiles)—found a—let me see—what the deuce—let me see." A pencil being handed him he drew a picture of a horse with reins and saddle. When asked what it was, he said, "Why a saddle horse—seems to me I found him—when I was out walking—came across him and brought him home—home here and put him in the pasture—I guess." Consciousness returned rather quickly at this point, and he frowned and became restless. He shifted in his seat and looked into space. When a few more minutes had elapsed he was again asked what the picture reminded him of. He waited a few minutes, then said quite normally and naturally. "Why, it reminds me of a pony—of a pony I used to have when I was a little boy. His name was Dimple."

This content would seem to be a simple regression to an infantile pleasure-period. The irritation previous to the disturbance that prompted this content was his realization of the fact that he had lost the knowledge which he should have retained, and that the patient whom he disliked had beaten him in remembering, thus placing our patient at a disadvantage. This annoyance being too great to bear, he had the attack and regressed to the period where apparently there was no stress but was pleasure instead. Just before this attack our patient remarked that he preferred animals to any other farming interest. Free association indicated that this innate fondness for animals prompted the regression to the period of boyhood and his childlike love toward his pony. The patient seemed to be handling his fellow companion as though he were actually his pet pony. Perhaps the very badgering of his companion may have carried not a little desire to treat him as roughly as he might an animal pet, thus the displeasure runs over into an actual end goal of pleasure with his pony pet.

Example IV is a common illustration of the balking of a simple desire which seemed to have precipitated an attack. It was the disappointment of an expected relative not arriving on time. The attack occurred at the dinner table. While still in the twilight state he went to his room, walked to the window and looked out as if expecting someone. He smiled pleasantly and was asked: Q.:

Are you expecting anyone? A.: Yes. Q.: Are you expecting your aunts to come for a visit? A.: Yes—that's it. Q.: What are you going to do? A.: Why, use their backs—get on top of their backs. Q.: What are you going to do on top of your aunts' backs? It was evident that this remark brought about a state of clearer consciousness, for the patient looked at the observer in a surprised manner and answered, "Aunts? That's not a horse's name." Evidently we have in the content here an admixture of the infantile pleasure of seeing the elderly relatives and the horsebacking sport of childhood. Although the latter setting in the content has undoubtedly a sexual significance, the analysis failed to make this clear.

Example V shows how illy our patient adjusted himself to a lack of praise and the "hurt" of seeing another patient commended instead. He was rather disappointed because the other patient's efforts had not been made fun of instead of being praised; he even showed some displeasure by frowning and then had a slight attack. As it ended he looked about and muttered: "I didn't get any—I didn't get any—. We have a right to expect a certain amount of protection—well,—the farmers—for the loss of the herd." He then turned away, saying that he must have had an attack. Here we have a content showing disappointment of not being praised formulated in terms of a lack of recompense for the farmers' losses, the latter transformation being, no doubt, brought in from his immediate concern and study of his agricultural studies. One can hardly realize the childlike make-up of the epileptic's desire for commendation and approval. It plays perhaps the predominant rôle in managing epileptics as a group. Any experienced person will readily testify to this fact.

The next case from which we shall cite examples of mental content is that of a male epileptic of classic epileptic make-up. He is now fifty years old and has had his disease since adolescence. He had his first seizure of grand mal type after an incident which was brought out as the result of the study of one of his mental contents and which will be recounted later.

Example VI.—After a petit mal while engaged in wood-carving this patient tried to climb up the slanting side of the air box in the basement. He said, "I will stick it in—stick it in here." He continued to claw his way up the slanting box repeating, "Give it to me—quick—hurry! It's coming—quick! Haven't you got it?" In an angry, impatient voice he reiterated, "What the h—l is wrong! Hurry up! I can't hold it much longer! Give it here!"

Hurry! Quick! I can't hold it—hurry!" He paid no attention to the observer and seemed to hear or see someone not present. He maintained a listening attitude and finally asked, "Isn't there something you could hand me?" He was becoming semiconscious by this time. In an excited tone and increased stress of voice he said, "Hold on! Hold on! Quick now, get it—get it!" He then ceased his efforts to climb up and turned on his side and lay against the air box exhausted. He was then partially aroused to gain more content if possible, and was asked what it was that he wanted. He replied wearily, "No more, thank you, no more." In a few moments he had almost regained normal consciousness. He grinned sheepishly, looked at his soiled clothes and the act seemed to bring him quite conscious at last. He then said in a normal tone of concern, "Why, what's the matter?" After this episode he had retroactive amnesia of having gone to wood-carve, having eaten his dinner and many other happenings three or four hours previous to the attack. It is hardly necessary to say that in this twilight state our patient was really enacting a sexual assault and that the *petit mal* liberated the unconscious dramatization of an erotic desire.

Example VII.—Our patient had been separated from his wife for several months. He felt lonely and out of sorts. After a dismal walk on a rainy day he returned to his rooms and suggested that he and his attendant look up some of the club group and play cards. They found several patients but those approached did not care to play. Much disappointed, our patient sat down discouraged and finally decided to do some wood carving. He went away in a dissipated manner to the task when he had a *petit mal* with the following content: "Hold—how long—how do we go? I was just going to look." (Walks around, opening doors and calling his wife by name.) Q.: Whom are you looking for? A.: "Nobody—I looked all around—can't find anyone. Well, goodbye, I'm going." (Starts to go upstairs.) Q.: Where are you going? A.: "To look for the bunch. (Laughs as one of the other patients appears.) Here's one of them now." Consciousness was then quickly regained. One may fairly say that the deeper content was shown first in his desire to find his wife and then at a more superficial conscious level it was the "bunch" with whom he might play cards, and the episode finally ends in full consciousness in a gratified manner as he finds a particular patient whom from past experience he was certain would want to play cards.

Example VIII.—For several days our patient had been playing

the squire gallant with not a little admixture of warmer sentiment toward some lady patients and their nurses when the following petit mal and content were noted. While playing cards with two of these ladies he jumped up hastily and started upstairs to the second floor holding his arm slightly above his head as though carrying a light. Q.: Where are you going? A.: "Just up here to fix this thing up. (Enters the room belonging to the young women and begins searching.) Where is it? I was going to fix it—straighten it out. Don't you know where it is? What do you want?" (He moved over closer to the attendant and glared in an ugly manner, as though about to strike him.) Q.: Just tell me what it is and I'll help you find it. A.: "Let's see—I'm going up here (rushes to third floor and enters the study used by the two women for craftwork.) I'll have it in just a minute." (Takes out penknife and begins prying the catch off the front part of a black suitcase belonging to one of the women patients.) Q.: Have you got it? A.: "Wait now—here it comes now—there's one of them. (One catch drops to the floor.) Look out—just a minute." (Stops and grins sheepishly as normal consciousness is about to show.)

Here we have a much more complicated unconscious attempt to break into the personal belongings of one of the nurses' suitcases. It was noticed that while playing cards before the seizure appeared he was annoyed at the quiet rebuff of the nurse in question. He did not play as well as usual and became very restless, ill at ease, and finally as his balked gallantry fell rather flat he had the seizure.

Example IX.—After a petit mal attack of more than ordinary severity the patient said, "It's not big enough." After normal consciousness had returned the patient was greatly surprised on being told that he had made such a remark while in an attack. After a great deal of persuasion he narrated with great emotional effect the following: "There was a time in my life when I was as bad as anyone—but I changed when I went south in 18—. I was — years old then. I stopped short,—stopped everything entirely,—went in for athletics, and met good girls. You see—I was expelled from boarding school when I was eighteen for having gonorrhea—a local doctor treated me and it was a great blow to me—I realized I had injured my health by what I had done. It was at school that I had my first attack. You see, I tried to hide that I had gonorrhea—tried to hide it from everybody. I was sick, but

tried to keep up with my studies—I was under a great strain. One day when I was reciting a boy laughed at me for the mistake I made and I hit him and had the attack,—but that was all I can remember about it.” He was reminded at this point of the content in the attack, “It’s not big enough.” “Well,—you see I met this woman—I tried to have relations with her, but something was wrong. She said it was because I was so big—I tried, but I could not get in—I did not have a very satisfactory time—nevertheless I contracted the gonorrhea. You see, this woman was several months pregnant—she was afraid I would injure her by having relations at that time—I did not know until later that she had packed herself tight so I could not. At the time when she told me it was because I was so big I was complimented—but when she told me later what she had done,—well, I felt foolish. I never forgave myself for having contracted the disease—when my father found out he cried. He took me to a good doctor who cured me—but it hurt me to see how bad my father felt. And then another thing—I have always felt that I had done a great wrong to my wife,—I have never forgiven myself for this. Now all the things you ask me concerning associations with ‘being too big,’ recall this incident to my mind. It’s funny I should say anything like that in an attack—I have never told this to anyone. I’m glad to have had this talk with you and hope it will do some good, for I want to do everything to get well.”

While one may not say the foregoing repressed incident was the cause of this patient’s epilepsy as he had had some vague symptoms of his disorder at an earlier period, he did not break into grand mal epilepsy until after this stressful incident. There can be but little doubt that the added slight put upon him by his student companions who laughed at his poor recitation but fired the train in the fit explosion. Nor was the mere embarrassment of the sexual episode itself of greatest moment. Apparently what hurt most of all was the publicity given the affair by his expulsion from school, and his father’s disappointment in him. Both of these were injuries to his egoistic sensitiveness and probably acted as a too severe tension upon his ability to stand such humiliation. A further burden of conscience was added in later years in his thinking that as a result of his youthful error his wife had become infected and was operated upon as a result of this mishap.

It is obvious from the study of mental content in this last case that the conscious inhibitions were rather easily pierced by our

patient's intense and unsublimated sexual desires and those were more or less openly expressed in his content. During the few months since this patient has been under treatment, which has been by analysis of mental content in attacks plus the physical training and proper systems of outlets of interest in work and amusements, the contents have become much less impulsive and dominant. There can be no doubt that similar cases by the same but empirical plans of treatment have been improved. But our contention is that a study of the make-up and the content in the *petit mal* attacks give us a more rational and enlightened method of conducting the proper therapy.

It may be just possible that the spontaneous productions in all deliriant (drug, fever and psychogenic) when finally analyzed, freed from symbolisms, may not be dynamic and causative of the disorder itself, but it would seem that all these states are the freeing forces loosening conscious inhibitions and allowing these direct emanations from the unconscious to appear. In the benign psychoses we have a much less crude and infantile unconscious force coming to the fore but in epilepsy we have not only an exhibition of crude sexuality but an apparent defect of the instinct itself showing an actual inferiority of the instinct, hence we may not analyze it out but must make a compromise analysis of it and give our patients an acceptable sublimation and educational training to help them to a life of effort and pleasure compatible to the inherent defects of instinct which they possess. Thus our studies upon the mental content in epileptics justifies the empirical training of epileptics as a class and gives us a more precise recognition of the individual's type of defect, and just what specific points of attack we may definitely adopt. As yet epileptics presenting no mental content and having no transitory deliria must be handled by conscious analysis of their life reactions. However, by such studies and treatment we may hope to do much for the larger group before they have disintegrated normal consciousness so they present transitory deliria. Finally we comprehend why the occurrence of deliria in any epileptic makes for a relatively poor prognosis in that individual.

CONSERVATISMS, LIBERALISMS AND RADICALISMS¹

BY THEODORE SCHROEDER

In the *Freeman* for March 31, 1920, the editor states his opinion of the difference between a liberal and a radical. With that statement so far as it covers the situation, I have no fault to find. However, I consider it very inadequate, because it speaks only in terms of the objective factors of liberalism and radicalism and ignores wholly the diversity of mental types among liberals as well as among radicals and conservatives. I think there is very great need of clarifying our thinking upon this subjective or psychologic aspect of the different kinds of conservatives, of liberals and of radicals. This psychologic understanding is important for those who can tolerate the natural progress of democratization by peaceable (that is educational) methods, which can only develop and accelerate the potentialities of a normal social evolution. Those who are sufficiently intelligent and dispassionate to do this, will not be afraid of, even the most radical result that is within the potentialities of a normal social evolution. It is equally important for the most conservative of persons, if they have sufficient sense to be willing to subordinate their feelings (their longing for relative omnipotence) to the reign of natural law in the social realm.

¹ This article was written for another Journal. I count the editor among those of my friends who are unusually intelligent. He sent the manuscript back with a spicy, yet surprising letter. Even allowing for its exaggeration this letter illustrates how very difficult it is to impress the psychologic approach to social problems upon those who have spent a life time thinking only in terms of objectives. Here is the letter. "I have been stewing like a tea kettle over your article and the more times I read it, the less I get of what you are driving at. I have not a grain of science in my soul. I have been passing the paper around to other people with no better luck. I do not believe that I could venture it on our readers unless we printed it with an editorial note saying that we did not have the faintest idea what it was about but we knew the author and knew that he was absolutely all right. This would hardly do would it? That is what I should like to do, but somehow it doesn't seem practicable. I just could not presume that the general reader is well enough equipped to get it, so there seemed to be nothing else to do but send it back." Profiting by this letter, I was impelled to make some slight elaboration of my original communication.

Let me be more specific. The immediate importance of pressing this psychologic approach to the understanding of social problems comes largely from two facts: (1) All social institutions and creeds are the expression of desires, which are psychologic facts operating under their own necessary laws and compulsions. (2) Especially in its genetic and evolutionary aspects, psychology is still in the making and is little known outside a small group of specialists. My aim is to present my psychologic viewpoint as applied to conservatives; liberals and radicals. I will begin by quoting the salient paragraph from the editorial above referred to and then I will elaborate and supplement that statement, by putting emphasis upon the psychologic viewpoint, and the modifications which that imposes.

The editorial says: "The liberal appears to recognize but two factors in the production of wealth, namely, labor and capital; he occupies himself incessantly with all kinds of devices to adjust relations between them. The radical recognizes a third factor, namely natural resources, and is absolutely convinced that as long as monopoly-interest in natural resources continues to exist, no adjustment of the relations between capital and labor can possibly be made, and that, therefore, the excellent devotion of the liberal goes, in the long run, for nothing."²

A psychologist may well insist that to abolish monopoly-interest in natural resources will be just as futile for the elimination of aristocratic ambition, and its satisfaction through other forms of exploitation, as was the abolition of feudalism, without our outgrowing feudal-mindedness. On the other hand if from the growing love of social service we outgrow the very desire for exploitation and for its aristocratic privileges, this can produce the democratization of welfare, even without any change of legal forms or political institutions. Thus some psychologists conclude that the educational democratization of the human desires is more important than a changed control of industry or of laws. Heretofore such education has been blindly left to chance and indirection. When we are intellectually a little more mature we will make the democratization of human desires a conscious part of our educational purpose.

To impress this psychologic viewpoint it becomes desirable that we cease all the misleading talk in such dehumanized and depersonalized terms as capital and labor, and try to express our thought in terms of the desires and mental attitude of capitalists and

² The Freeman, Vol. I, No. 3, p. 52, March 31, 1920.

laborers. Then we may discover various attitudes of mind toward the laborer as a human personality which are effectively concealed under the dehumanized abstraction, "labor." Then, too, let us forget the conservative, liberal and radical as being merely creeds and conduct, to think of them in terms of those human psychologic qualities and imperatives which predispose different individuals toward one of various such creeds, and actions. In doing this we will also find the same creeds made acceptable to different individuals at very different evolutionary levels of desire and of understanding.

Now we may begin with thinking of feudalism, not merely as a property regulation, but in the psychological import of feudal-mindedness. Under feudalism, the serf was theoretically attached to the soil and, like the growing crops and trees, the ownership of the serf passed with the ownership of the land. That was the legalistic view. The mental attitude that is here unconsciously expressed is that the laborer is not quite a human being. The worker is obviously felt to belong among the insensate life of the feudal estate. In recent years this very same feudal-mindedness, this unwillingness to accord the workers full human consideration, has expressed itself by referring to the unskilled laborer as "merely animated machinery,"³ and by legally treating all labor power, his use of muscle and brain, as a "commodity." Again, we abstract some of his essential human attributes and deal with these as with an insensate thing.

Chattel slavery was but a different expression of this same feudal-mindedness, but it represents a little later stage in the psychologic evolution from feudal-mindedness. Here the laborer is no longer treated as being insensate. He ranks as any other domestic animal, and so is treated as a living chattel rather than as a potato. Here we have gotten more sympathetic than those who can talk of laborers as "merely animated machinery," or treat his personal human attributes as a "mere commodity." The more intelligent and progressive slaveholders of the southern states, like the more intelligent farmers of our day, saw that it pays to give careful attention to the welfare of domestic animals. In accord with this state of mind, in some southern states laws were enforced to compel the more ignorant and brutal among slave owners to give some

³ See Prof. John J. Stevenson (of N. Y. Univ.) in "Capital and Labor" published in *Popular Science*, quoted in Report of the Commission on Indus. Relations, Vol. 9, p. 8635, during the examination of John D. Rockefeller, Jr.

consideration to some of the more important of the animal comforts of slaves. They were accorded animal rights, but not the human right of acquiring education, for it was made a crime to teach a slave to read or write. Education was a human right that promoted emancipation, and democratization. Animals have no right to become emancipated from dependence upon the will of their legal owners. This attitude of mind is still portrayed by some hostile attitudes toward industrial agitators and toward the education of the negro. In short, the benevolent feudal-mindedness of our slavery days was the exact psychologic counterpart of those who now penalize cruelty to animals, and those others who talk of a "living wage" and "a full dinner pail" for the producer of all wealth. Domestic animals must be fed or the owners may be prosecuted for cruelty. Those who feel and think in terms of equal *human* rights, talk of the democratization of welfare instead of merely a full stomach. Recently a banker unconsciously classified himself as belonging in the same psychologic class as the most backward and infantile feudal lordlings. He did this by characterizing laborers as "human lice."⁴ (The psychoanalyst can guess why a banker should passionately denounce the toilers as parasitic.) These are some of the differences between feudal-mindedness and a truly democratic mental attitude. With no fundamental change of attitude but with some culturined diplomacy our banker might have used Prof. Stevenson's phrase, "merely animated machinery." That difference in phraseology shows us the failure of our present educational system to inculcate democracy.

Like all other labels, liberalism means much or little of sentimentalism or of understanding, according to the mental content of those who use that label. In other words, liberalism, like all other word-symbols, is a relative term. In many cases it means only feudal-mindedness tempered by a little of morbid sentimentalism, or of calculating prudence. At its best there is considerable instinctive appreciation of the existence of grave wrongs. Often that instinctive insight is accompanied by an emotional aversion to these wrongs, as great as the aversion to the *thorough* elimination of those wrongs by the total abolition of the privileges upon which the wrongs are perpetuated. These inconsistent emotional tendencies find an equilibrium in a passionate adherence to legislative amelioration and to such ineffective reforms as make no fundamental economic change, nor seriously disturb any fixed habits of

⁴ The Arbitrator, 2 (No. 12): 10, May, 1920.

behavior in our existing social relations. Such, almost inconsistent, attitudes are very often the outward manifestation of internal emotional conflicts. When they are such, its liberal or radical victims sometimes surprise us by the seeming total reversals of their policy, or of their social, political, or economic affiliation. As against a more reflective or a more fundamental deviation from the conventionalisms of the day, we may contrast the conservative, liberal or radical who is functioning on the instinctive or emotional level with those of the same creed who are mentally more mature. These radicals of the first class often join the privileged ones and thus become equally passionate defenders of things as they are. Thus it is possible that the most militant persons on both sides of every social revolution come from the educated part of the middle class. Here the disappointments are the keenest and the emotional conflict is the most intense. Such contestants merely justify and fight for one of their conflicting emotional impulses. The zest of their fight depends upon the degree of their morbidity.

These same conflicting impulses within the individual can be seen at work among all classes including the most conservative and the most radical. Often the liberal only presents these internal conflicts in their milder forms. It is always important to remember that from the psychologic viewpoint we do not primarily classify individuals according to *what* they do or profess to believe, but according to the psychogenetic *why* and the psycho-evolutionary *how* of their saying or doing it. In other words, these judgments of classification can be accurately made only on the basis of a psychological study of the individual to be classified as a childish or a mature, conservative, liberal or radical.

With so much by way of explanation I may perhaps be permitted to say that there are neurotic and psychotic radicals just as there are neurotic and psychotic liberals and conservatives. There are pathologic revolutionaries just as there are pathologic lovers of law and order. Unfortunately the latter are not so readily recognized as being really morbid. The pathologic or immature type always exhibits more or less intense love of dominance by and for relatively infantile desires, which are intellectualized by immature mental processes, and occasionally justified by clever or even learned special pleas. This concept I cannot now take the space to elaborate. Our creeds, reforms and institutions, and our justifications and condemnations of these, are but *a part* of the symptoms by which the evolutionary psychologist makes his classification of individuals.

So then, there are feudal-minded radicals just as there are feudal-minded conservatives, both representing mental states in the borderland of morbidity. By their extravagant emotionalisms such persons show themselves to be near the vestibule of the mad house. When morbidity induces a near-pathologic devotion to things as they are, or a morbid love of law and order, it is usually unrecognized as to its pathologic character. This is so because the symptoms are not so obviously at variance with the dominant healthy ignorance as to make them conspicuous or easily distinguished by the untrained observer. Even our frequent lawlessness in the name of law and order, seldom arouses suspicion of deranged mentality. The corresponding type of radical is more easily suspected because the conspicuous variation of his creed and action invites hostile attention. Many such radicals are but passionately disappointed aristocrats. They accept a radical creed chiefly because, for the moment, it satisfies an emotional need, perhaps a resentment for hurts or disappointments. At times such a person can easily find an equal satisfaction, for the other aspect of his emotional conflict, merely by being accepted as an equally devoted and passionate defender of some aspect of conservatism. As a morbid conservative such persons will find an emotional compensation for social and financial disappointment, through a phantasmal association and emotional identification with more successful aspirants for aristocratic distinction.

This emotional conflict behind some radicalism, makes for the kind of radical (or conservative for that matter) who conducts a rule or ruin policy in his political, industrial or social organizations. They exhibit the same autocratic feudal-mindedness as do many of our "captains of industry." These feudal-minded radicals also seek dominance on the emotional level, and rely mainly on their instinctive insight for enlightenment. Furthermore, they are quite as willing to spend their time and zeal in combating their fellow radicals with different theories as they are willing to expend it in fighting the "common enemy." Teamwork is so very difficult for them. Perhaps such conspicuous figures in the present literary world of radical-conservatism, as Marie Gans, John Spargo, William E. Walling and Harold L. Varney could be psychologically explained by this concept of the emotional conflict and feudal-mindedness among contemporary radicals.

All this long preachment was thought necessary as a means of illustrating, howsoever inadequately, what is meant by the psycho-

logic viewpoint, as applied to social problems. The next step is to portray a contrasting mental attitude, let us say a contrasting maturer sort of radicalism. This again is to be done in terms of the psychological factors in contrast with its creedal manifestations and the related objectives. Here will be used an evolutionary view of the mental life. A radicalism or conservatism that is psychologically more mature, may or may not express itself in the same creeds as the feudal-minded or infantile kind of radicalism or of conservatism. As was indicated in the beginning, its maturity is to be determined and rated by the psychologic *how* and *why* behind the creedal declaration. Here these mental conditions can be indicated only in the briefest and most general manner.

First of all the more mature radicalism will be relatively free from the emotional conflict and its intensities. This will have been accomplished by a development of the habit of seeking objective data to be used as a corrective for the instinctive perceptions and a check upon the relatively infantile urge to imitate omnipotence. Upon closer observation, from the viewpoint of an evolutionary psychology, such an urge will be seen to dominate the feudal-minded ones of all professions. Instead of dominance by means of emotionalism or economic or physical might, the psychologically more mature ones make the effort to seek preëminence by service void of the philanthropic spirit and especially devoted to character-maturing, which service can be rendered only on the basis of a larger understanding of the relations and behavior of things and humans. But again, this service if really mature is not that of masochistic joyous emotional submergence of the self, which is sometimes manifested by an ostentatious humility, but is the relatively impersonal, calm and persistent service in the democratizing process of "levelling upward." Thus it must be grounded in the larger understanding, not of things so much as of the relations and behavior of the human animal. Now the effort always is to enlarge and equalize our human understanding of the relation and behavior among things and humans, and with these ends consciously in view: (I) Of maturing the desires and mental processes for outgrowing feudal-mindedness, among all classes from conservatives to those radicals who frantically shout for "democracy." (II) For democratizing education in fact, rather than by mere theoretic equality of opportunity. (III) For education consciously so conditioned as to accelerate the democratization of our mental

attitude toward other humans, and toward our use of political institutions, economic might, and legal formalities.

Those who have borne in mind that all the time I was writing about human mental attitudes toward human problems, and not about the objective factors of those problems, will have gotten some picture of the kind of society that could be produced in two generations if we but became intelligent and earnest in the pursuit of the ideal which I have portrayed, or rather suggested, all too briefly. If you have gotten even approximately such a mental picture as that which my words symbolized for my imagination,⁵ then the next statement is already superfluous.

When we approximate the democratic education of desires and of mental processes so as to have made feudal-mindedness ineffective, because outgrown by the great mass of our people, and when we have developed our desire to serve human development, up to a very high level of freedom from emotional determinants, then the democratization of welfare will come about automatically and peacefully under and in spite of any and every political form, and without the help of economic, industrial or even moral creeds. From such a viewpoint all moral or social creeds are the more varied formulation of personal desires, and in themselves are of no value. Because they are the embodiment of human desire they may be used as the focal points of human interests on which to hang the messages concerning the behavior of humanity's natural laws. Thus the evolutionary psychologist may use the human interests expressed in moral and social creeds, as a means of helping humanity to outgrow those creeds and to substitute therefore a knowledge of the behavior of the psyche such as will enable us to understand the lure and seeming potency of these creeds.

Past revolutions, produced by disappointed aristocrats who had not outgrown their feudal-mindedness, have produced only changes in the legal forms and fictions that surround the exploiting process, and a change in its individual beneficiaries, without making any real changes in human feudal-mindedness, that is in their aristo-

⁵ See my *Psychic Aspect of Social Evolution*, *Liberal Review*, June and July, 1917; *Liberty through Impersonal Service*, Hillacre, Riverside, Conn., 1915; *Criminology and Social Psychology*, *Medico-Legal Journal*, April, 1917; *Birth Control and the German War* [psychologically considered], *American Medicine*, Dec., 1918; *Psychologic Study of Judicial Opinion*, *Calif. Law Review*, Jan., 1918; *Psychology of Fear*, *Democracy and Free Speech*, Chap. 19, of *Constitutional Free Speech Defined and Defended*, *Free Speech League*, 1919.

cratic predispositions. What emotionalism has revolutionized it has also perpetuated under new disguises. The democratized development of mature desires and mature mental processes, such as I have in mind, will produce a democratic psychologic imperative which insures by peaceable means the permanent democratization of welfare, rather than of mere propaganda for any special moral, religious, economic or political program, and yet with and through a sympathetic understanding of all such propagandists, their impulses and creeds.



ABSTRACTS

IMAGO

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ABSTRACTED BY LOUISE BRINK, A.B.

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1. The Couvade and the Psychogenesis of the Fear of Retribution.
THEODOR REIK.
2. The "Death" Theme. HANS SACHS.
3. The True Nature of the Child Psyche. Edited by H. v. HUG-HELLMUTH. Continued from *Psa. Rev.*, VI, 2. Letters of Children.
H. v. HUG-HELLMUTH.

1. *The Couvade and the Psychogenesis of the Fear of Retribution.*—The writer examines the psychological significance of the custom called the couvade first by inquiring into the actual facts which constitute the custom. The name is really misleading in regard to it. It is utilized to denote the widely observed custom by which the father of a newly born child must betake himself to bed or adopt other situations which belong to the mother and also must submit to rigorous restrictions in diet and in matters pertaining to his usual occupations. Particularly must he refrain from the use of dangerous weapons or tools. The custom is attested in widely different parts of the world and there are traces of it in civilized communities such as those of western Europe. The father must undergo both before and after the birth other restrictions which are contrary to the joyous nature expected of the occasion of the birth. He has even to submit to more or less serious physical injuries of divers sorts. At the end of the period of these hardships and restrictions a feast is given when the forbidden foods are again upon the table.

It is accepted by many authorities that the couvade belongs not to a lower form of savagery but that it has had a wide area of existence and marks a transition stage, an important epoch in human progress. A number of theories have been expounded in order to explain it. It has been interpreted as a mark of atonement for the memory of the original

sin. It has been viewed as a sign of the transition from the matriarchate, a sort of "masculine protest" on the part of the father. Or it is a sign of the increase of the man's social power. Or it was instigated by the mother's relatives to protect the child from injuries it might receive through the father's moving about, noise, and the like. Tylor and Hartland see in it an extension of the idea of sympathetic magic, the close relationship of the child to that of the parents and therefore of the influence of their deeds continued over the child long after birth. Frazer has the same idea. Besides the influence exercised upon the child by the father's part played in the details of these customs, he also lessens the pains of the mother in some measure by taking upon himself the imitation of her groans and other manifestations of suffering during childbirth.

Frazer distinguishes between South American and South Indian couvade. The difference in their forms show the incorrectness of the term couvade. One consists of restrictions concerning diet and other matters referring to the care of the child, the other in the imitation of the mother in order to lighten her labor. He cites many customs from Ireland and elsewhere where means are used to transfer some share of the pains to the father, even to a ceremonial in one part of Europe, performed at the time of the wedding to transfer future parturient pains upon the husband. Reik suggests that credence must be given here to another motive for this "transference of evil" than merely the transference of the mother's pain, that is to guard against evil demons by misleading them. The demon which would haunt the parturient woman would be deceived by the mock-birth. This is attested by customs in various parts of the world where doors and windows are stopped against the invading spirits, the husband fights them with various weapons, or the demon is fooled by the transference of the woman to another house. These two forms of the couvade might be called the pseudomaternal and the dietetic couvade. Both are based upon the principle of imitative magic, the latter particularly upon a contagious or sympathetic magic, presupposing a natural, physical contact between father and son. The former depends upon homeopathic or imitative magic.

Reik believes that neither form can be entirely separated from the other. In the pseudomaternal couvade the homeopathic magic is the very principle of the animistic thinking. Frazer's explanation sets rather too high a standard of sympathy on the part of the uncivilized or half civilized man toward the woman's sufferings. This apparent consideration would rest rather upon a belief in actually sharing another's experience, upon a psychic identification, a phenomenon which is not unknown in some neuroses, men having been known to imitate unconsciously menstruation or pregnancy. In the case of the uncivilized peoples it is however a conscious imitation. There is also at work

the attempt to deceive the demons through various magic arts. These two Reik believes represent different stages of savage practice.

Psychoanalysis aids us to discover such different layers of thought still existent in the unconscious. The conception of demons which must be driven from mother and child is one which is the result of the psychic process of projection. The ambivalent attitude toward a person permits of hostile impulses which are felt usually only in the unconscious and from there are projected from this inner perception of them over upon the outside world, shifted over to others. The need for punishment and revenge which mark the affect toward these external demons created out of such projection are the outcome of unconscious hostile wishes which are thus overcompensated. The desire then to lessen the woman's pain is a compromise between these unconscious hostile wishes and kindly wishes directed toward the same person. The ambivalent attitude present between every man and woman causes an acute conflict at the time of the woman's pain and danger. The pleasure derived from her sufferings undergoes strong repression and then projection upon the demons. The external conflict with these takes on the violence and extravagance from the strength of the psychic conflict between the two types of wish. When as in some instances the woman is beaten in order to drive the devils away there is a return of the repressed material out of its repression.

This use of magic arts belongs to half civilized peoples while the true magic belongs to a yet more primitive level. Here exists a still greater measure of ambivalence, a still stronger latent hostility is active. Instead however of employing various tricks for lessening the pain this is accomplished by magic, that is by taking over the pain. This belief rests upon the "omnipotence of thought." Aside from any feeling of sympathy probably both sadistic and masochistic feelings are involved. It must be remembered that as in neurotic patients the pain is not merely simulated but becomes actual. The defense against the man's hostile wishes toward the woman necessitates his continuing to assume her illness even when she is up and around, when the necessity for bearing her pain would be gone. The hostile wishes must still be guarded against. The woman is protected from the man's sexual as well as his hostile wishes. Among these peoples sexual relations with a woman near her confinement is forbidden, although her comparative helplessness would make her the prey of the man. The incest taboo may also be unconsciously active because of the unconscious comparison of the pregnant woman to the man's mother. There is a superstitious fear of sexual intercourse at this time. The restrained libido is therefore likely to find sadistic channels for evil wishes awoken toward the woman whom the man desires but who is forbidden him. What therefore seems a lessening of the pains of a woman is primarily her protection against the man's hostile and sexual wishes. There is likewise a general taboo

against the pregnant woman in primitive tribes which is also associated with the protection of the woman against the man. The lessening of the woman's pains by her assuming a man's clothing, arises also out of the woman's ambivalent attitude. On the one hand she lessens her suffering by the thought that she bears the pain for the man, on the other she is willing to transfer her pain upon him magically.

Other influences have worked to establish the custom of the *couvade* and this prenatal, pseudomaternal *couvade* has also become mixed with the postnatal form of it. This is the form which has to do with the regulations of diet and other matters for the safeguarding of the child. These exist in almost unbelievable number and variety and are comparable to the neurotic reactions to unconscious hostile wishes. In the compulsive neurotic for example over-conscientiousness, overtenderness and carefulness manifest themselves in consciousness, concealing their opposites in the unconscious. It is hardly possible to explain the savage's restrictions on the principle of magic, of possible injury to the child in the activity or object forbidden. As in the compulsion neurosis the actual content of the thought finds a substitute, often through the complicated pathway of distortion, ellipsis and displacement of the original idea and its connection with the rationalized activity or taboo. The apparently feared influence of the forbidden thing, the death or injury of the child, is originally the thing desired by the hostile impulses. Actual child murder is still known among lower races and the child is probably at first viewed as a foreign intruder into the home and with the growth of father feeling the hostile attitude is not annihilated, only repressed. The repressed wishes still active must find wider substitute ways of discharge which shall both satisfy the wish instincts and preserve the cultural standard. Certain taboos protect both mother and child from the father and the transgressing of these will bring weakness upon the latter. Certain magic formulas are employed by the father for the child's growth while the father must undergo certain painful chastisements. The formulas remind one of protective neurotic formulas; the chastisements provide atonement for the unconscious hostile wishes. In some instances the father in some ceremonial form gives of his blood to the child. The taboo against the leaving of the house on the part of the father, while it may tend to keep him from various occupations likewise tabooed, is probably also determined, like the reported over-solicitude of neurotics for members of their family, as the ambivalence of the hostile wishes. Something might happen the child in the absence of the father. Reik reports here a case of extreme tenderness and solicitude on the part of a father which was found to be based upon such latent hostility.

This explanation accords with the conception of sympathetic magic with which Frazer and Hartland explain these customs but give this a deeper rooting in unconscious motives. The dietetic restrictions noted

in association with the *couvade* belong to peoples more advanced in culture. They probably represent the fear of punishment for transgression of taboos for the protection of the child displaced now upon the child rather than the father, the transgressor himself. This corresponds to the return of the repressed material in distorted form, which is common to the compulsive neurotic. Here too the danger of transgression is first directed toward the patient himself, afterward to others. Reik suggests that all our social customs and institutions for the care of mother and child might be found to have relics of this ambivalence of feeling, and their origin primarily at the point "where reality and repression won the victory over evil wishes."

The special taboo in regard to the killing of certain animals, which belongs to the dietetic *couvade*, illustrates the psychogenic origin of the fear of retribution. In some instances it is forbidden that the beast should be killed, in others it is sacrificed at the birth of the child. It might be stated that the animal is a substitute for the child but according to Freud's study of much primitive material the conclusion seems more likely that the animal stands rather for the ancestor. Furthermore there is ample testimony that the custom of child-slaying has been widespread over the earth. Even if the child is apparently sacrificed to the god, the god is in fact a representative of the father. That the child is offered as an atonement to the grandfather is attested by the fact discovered among many peoples that the sacrifice of the child prolongs the life of the father. It is a common belief that the child, especially if resembling the father, takes away the father's life, his soul or shadow, when he is born. Therefore the father's life may be restored by the sacrifice of the son. This danger seems to lie chiefly at the birth of the firstborn. Psychoanalysis supplies an explanation for this belief and fear through the *Œdipus* complex. The father when a child himself wished for the death of his father and to supplant him with the mother. Now having become a father himself this original feeling is reversed to a fear of his own son's attitude toward him. This may also be accompanied by a sense of triumph that he has fulfilled his own original wish, transgressing the early sexual taboo, and yet there works also a feeling of belated obedience ("*nachtraglicher Gehorsam*") which leads him to propitiate his own father, the child's grandfather. There is therefore a double fear active; on the one hand the man has revived within him infantile memories and is afraid of being punished for the partial fulfilment of these infantile wishes, on the other he fears that the child will exercise the same wishes against him. The belief that an ancestor's spirit relives in the child gives support to this explanation. Thus the father fears in the birth of his son the vengeance of his own father and he also sets in action his own hostile impulses toward the father when he slays the child. Frazer gives definite examples of this protection of the father through the killing of his child and thus send-

ing back to the dead the spirit of the grandfather which had reappeared in the child. The identification of the child with his own father is a later form of belief than that just mentioned.

These theories of the wanderings and transmigrations of the soul have their counterpart in child phantasies. The parents grow small as the children grow large, which is founded in the infantile sex wishes.

The propitiatory nature of the sacrifice of the child is probably a later outgrowth of the primary wish to slay the father (grandfather) in the child. The later sacrifice serves a double purpose, it satisfies the unconscious hostile wishes and at the same time in the offering signifies the victory of tenderer feelings. In the religious transformation of the original unreligious murder, the father who was first the victim becomes the recipient of the sacrifice. In the later children the hostile feelings have become submitted to repression and the children are spared. In the course of development it happened also that the animal became the substitute for the child victim. Both sets of wishes being active, however, the savage is led to unite the desire to kill the father and to identify himself with him in the slaying and eating of the sacrificed animal. Yet the taboo becomes sharpened and extended and so the killing of the beast becomes forbidden. The dietetic regulations of the *couvade* are therefore found to be identical in significance with Freud's totem theory, that the totemic animal was a father surrogate. Through these conclusions it can be seen why the killing of a beast by the father can bring injury and even death to the child, since the animal represents the child. The rules regarding abstaining from food refer to abstaining from the child's flesh. The custom of a feast at the birth of a child is probably a remnant of an old totem feast. Besides the animal is a surrogate for the father as well as the child. Neurotic dreams show the same tendency to identification. Reik quotes from G. Hauptmann's "Griselda" the testimony of one of the characters to such a murder impulse toward his own child and his substitution of it upon a beast. He also makes reference to the man's feeling of hostility as if it arose from a quarrel he had had with the son "in some other world." Reik suggests that it would be a useful study for psychoanalysis to search for more material which closely bears upon the features of the dietetic *couvade*.

Still another feature of the *couvade* is the wounding of the father by friends and relatives. This seems to be a substitute for castration, which in its turn is a punishment for incest. The Greek myth tells us of the castration of Uranos by Chronos in order to prevent the approach of Uranos' mother, and then the fear, when he has become a father, of suffering the same fate at the hands of his sons, whom he then swallows at their birth. He is however emasculated by Zeus and he in turn is figuratively emasculated, according to one version of the myth, by the cutting of the tendons of the foot. The wounding

of the father is therefore a punishment for his earlier castration phantasies against his own father. There is a custom in Abyssynia by which the father must expose to demons in the bush his children born during the first years of marriage but after being circumcised the children belong to him. The taking over of this punishment on the part of the father, in the injuries belonging to the couvade, is again a sign of the "belated obedience" toward the reborn father and as self-punishment for the sense of guilt arising from the hidden wishes.

The couvade therefore may rightly be considered as a milestone in the history of human culture, for it marks the victory of kindly wishes toward mother and child at certain cultural levels. "It shows that the unconscious identification with man's own father begins now to be a permanent one and that the feelings of tenderness toward him have so repressed the fear of retribution that his own father feeling manifests itself now in care for the young as a chief consideration." It is necessary therefore further that the father shall find in the child now the resigned satisfaction of his own impulses.

2. *The "Death" Theme.*—Sachs shows through a brief study of Thomas Mann's "Der Tod in Venedig" ("Death in Venice") that literature makes use of more than one conception of death. Here such use is made of the subject that death becomes personified as the hero of the story. This gives not only a certain fundamental tone to the tale but gives opportunity for a varied representation and a progressive development of the figure of death. The writer consciously desires to lend to his stories certain dream characteristics. If this is correctly done it will permit of revealing many points of unconscious thinking and these Sachs traces in this study.

Death is made to appear first to Aschenbach, the hero of the story, at the gate of a burying ground in such a manner that the reader has only a suspicion who he is, as if through the dream mechanism of representation of inner relation through proximity and likeness. There are suggestions also of the merely characteristic symbols popularly ascribed to death in his cadaverous, skeleton-like appearance. He reveals also a hostile look and the mystery of a complete disappearance. Aschenbach reveals his inner relation to the theme by a desire to travel which immediately arises in him and with it a phantasy picture of the cholera-breeding jungle, travel, death and excessive desire for reproduction being manifested together as out of the splitting complex.

Death appears a second time as an old man on Aschenbach's journey to Venice. In Venice the opposite theme, love, is brought in in such form that the highly moral and restrained man falls in love with the boy Tadzio. Here, Sachs says, the subject of homosexual love is brought for the first time into German literature not in its perverted form but as a natural and independent factor in every individual. This

is done in masterly psychological fashion. The writer has represented the attachment of a lonely aging man as it grows from an esthetically pleasing attachment to an unbounded passion. The passion revealed in the story is not reprehensible as to its perfectly natural origin in the homosexuality of human nature but because it gradually overcomes the refinements and sublimations of the psyche and forces it down to the level of primitive sexual wishes. The repulsive figure of the old man assumes the appearance and the countenance of the fresh youth in order to insinuate himself into a reciprocal relation with him. Aschenbach later has himself altered into the youth's likeness because torn by his love for Tadzio. The coffin-like gondola, which Aschenbach himself compares to the ferry to Hades and death, is manned by a gondolier who again bears the features of the death figure.

Tadzio's appearance on the scene pushes the figure of death for the time in the background in favor of the passionate development of the love. An attempted flight on the part of Aschenbach is circumvented by the unconscious wish through apparent accident.

In Aschenbach's first illness when he plans to leave Venice death and love appear as hostile to one another but later they become united the more the conscious veneer disappears. The danger of cholera is blended with the attraction of a strange remote place. It is also not without significance that the story makes use of cholera with its implications of fecal and intestinal implications, its spread through fecal uncleanliness and its tracing through smell. Psychoanalysis has made clear the relation of repressed or transformed anal erotic to homosexuality. The story says: "Thus Aschenbach experienced a somber satisfaction over the officially concealed things that happened in the dirty lanes of Venice—this evil secret of the city—that mingled itself with its own secret." It is also significant that the city concealed its diseased condition because of her greed.

There is also a higher aspect to the passion of Aschenbach. He had a daughter from a brief marriage but no son. His homosexual desire might have satisfied itself in a father's feelings toward such a son. He tries in fact to establish such a relationship with Tadzio but it is too late when it is undertaken.

Again death appears, this time in the guise of a Neapolitan singer, his appearance bearing the same suggestiveness as in the first form of the foreign traveler. The smell of carbolic is about him which together with his speech refers to the plague of the city. A dream now follows which shows that death and love have united and the dreamer has sacrificed himself to both. In another scene Aschenbach exchanges his appearance for that of another old man, again an incarnation of death. Here lies an example of representation through the opposite. Almost in the grave by this time Aschenbach is artificially made to appear like

a youth. The black mourning banner of death is represented by a black cloth fluttering neglected in the wind. The details of dress are those of love, bright colored, and through these things the old man and the altered Aschenbach are made identical, as through a dream mechanism of identification and of displacement from the essential to the non-essential. Tadzio wears a necktie of the same color, red. Otherwise he is pale, like one given over to death and he has lain lifelessly some hours before on the sand. His teeth attract Aschenbach's attention, these having been also certain features which the disguised death form has borne earlier. From his appearance Aschenbach concludes that the youth's death is near. He compares his head to that of the ancient Eros, which suggests the comparison which all mythology makes, the identity of the god of love and of death. Tadzio, the representative of love, belongs also in the opposite category, in the circle of death. It is he who enchains Aschenbach to remain in Venice, fascinates him with his beauty and entices him to his ruin. He is also the most essential embodiment of death, the pleasanter side as death has been painted by the ancients. In the end he casts aside his last disguise and stands as a conductor of the soul of the dying into Hades. The two hostile aspects of death unite themselves into complete accord.

3. *The True Nature of the Child Psyche*.—Hug-Hellmuth presents in this study of the child psyche some observations in regard to letter writing in children, giving examples of various types of their letters. She believes that the resistance against letter writing, so universal in adults, has its roots deep in childhood in part in the child's reaction to its education and its environment. In school children are forced to write of those things that do not lie closest to their infantile interests. They are not allowed that free expression which is given to secret "notes" written on the sly. In the written word as in the spoken the child longs for a more spontaneous freedom. This pertains to the contents of writing as well as the time of writing. This lack of freedom is especially exaggerated in schools where certain hours for letter writing are formally arranged and are some moreover under censureship. Yet there are children who have escaped this detrimental form of training and who without compulsion take to letter writing perhaps in ambitious imitation of their parents, and who yet turn away from letter writing as a burden. This is due in part to the physical difficulty with which their writing can keep pace with their thoughts and phantasies. Here their verbal expression may give evidence of interest in letter composition, a sort of "letter writing in thought," a phenomenon not unknown to adults.

The writer goes on to illustrate the occasions for children's letter writing, the content of their letters and the period at which this activity begins. Letter writing probably begins first as imitation, either purely

from love or from jealousy. The earliest efforts which the writer brings for illustration are those of her nephew in his sixth year, printed compositions, and these express the child's interest in his own direct experiences, his successes and mistakes, his egoism being frankly expressed. His infantile sexual elements also appear indirectly. The child writes without polishing what he thinks, feels and wants.

Letters of a child separated at school from his father, the mother having died, show this freedom of expression of the interests of self, barely cloaked by a repeated formal introduction and ending which refer to the health and welfare of the person addressed. All of this child's letters show the unquenchable longing for his home and his father, but with a more symbolic expression as he gains in power of expression. These letters show how deeply the child feels the separation from his parents, as other letters show the depth of the child's feelings where the parents have separated from one another. The letters are expressive then not of the love which the child may have scarcely known but of the infantile brooding over the unusual state of affairs. They are almost neurotically, compulsively occupied with the theme of the unusualness of the situation. The child's mood, his words, his letters are colored by his occupation with questions which he cannot answer

Children express their wishes in concrete realities, such as in their letters to the Christchild, and these letters show the most unbounded egoism. They show sometimes a tendency to vows and compacts in regard to their wishes for example when the child desires the mother's recovery from illness. The pleasure in play is manifested in these wish letters and the desire to have some tangible expression of the love of others for the writer. Jealousy and envy however also dictate children's letters for them, as for example a letter to a stork asking for a little brother like that of a friend, and threats in school notes to "tell on" playmates. Sexual envy adds itself to sexual curiosity as the child approaches nearer to puberty. Sexual questions are not presented in letters to parents but are the subject of secret notes among schoolmates as many given examples show. There are also letters which show a note of serious complaint against others or an acknowledgment of one's own fault, even if these are couched in somewhat humorous fashion. Hug-Hellmuth finds illustration in the letters of the boy far from home at school and in her knowledge of other children for the fact that children come to a period when they no longer write exclusively of themselves but boast to their parents of other things which they have learned perhaps as an unconscious assertion that there are other secret things which they also can and have learned without the parents' help. She cites her own small nephew as an example of a child who having been early frankly instructed by his mother in sexual things showed no such

tendency to glorify his knowledge of other things toward her but only toward strangers. As in other children who have had early sex instruction the acquisition of knowledge assumed with him less importance than the fact of growing up. The forced formal superscription on the boarding school child's letters show the striving for independence of the child ego, the establishment of the childish narcissism, in children who have to contend in secret with sexual curiosity.

Miscellaneous Abstract

The Tonus of Autonomic Segments as the Cause of Abnormal Behavior—By E. J. Kempf, M.D. (Abstract from the Journal of Nervous and Mental Disease, Vol. 51, No. 1, January, 1920.)

The evolution of man from the lower biological types is sufficient reason for giving the primitive autonomic apparatus the greatest emphasis in formulating a conception of the personality. The lowest biological organisms have a relatively highly developed autonomic apparatus but a poorly developed projicient apparatus as the instrument by which the autonomic apparatus masters its environment. The old assumption that "the brain is the organ of the mind" is entirely unsatisfactory for localizing or explaining the dynamic forces that make up the personality.

The autonomic apparatus, as herein conceived is constituted of the digestive, circulatory, respiratory and urinary systems, the glands of internal and external secretion and their ganglionic nervous systems; *i.e.*, the ganglionic nervous systems lying outside of the brain and spinal cord and those ganglionic types of centers imbedded in the brain stem and spinal cord. It is obvious that this is the apparatus that regulates the accumulation and assimilation of energetic products from the environment, regulates their transformation, distribution and use, and the elimination of the waste products. It might be said that these processes constitute about all the fundamental functions of living and growth, and that the striped muscle apparatus and its cerebrospinal nervous system has been developed in order to obtain the necessary means from the environment.

The physiological researches of Cannon and Carlson on the peripheral origin, in the stomach, of the craving for food, as a typical acquisitive-assimilative compulsion, and Mosso's and Pellacani's experiments on the postural tonus of the bladder, showing that when the grip of the bladder wall on the inert fluid contents raises the pressure to over eighteen cubic centimeters (water), a type of localized itching is aroused which constitutes the desire or craving to urinate, and which, as it becomes vigorous, compels the organism to behave so as to relieve the hypertension of this segment. This may be considered to be a very typical emissive-avertive type of compulsion. All compulsions to act either acquisitive or avertive in relation to the environment.

Freud's suggestion, that all emotions and sentiments are really cravings, is further borne out by the studies of Cannon and others on the physiological changes that occur when the individual feels "fear" or is

said to be afraid. Since certain types of gastric contractions cause the intragastric itching felt as hunger, it is consistent to consider that other changes in the gastric functions, such as diminution of peristaltic functions, and the maintenance of spastic tensions when the individual is exposed to some type of actually injurious or potentially injurious stimulus, arouse an afferent stream that is more or less painful and disagreeable; that is to say, fearful. It is obvious that only those primitive animals or rather autonomic systems that felt distressing, fearful tensions, sought to protect themselves, and so, by surviving in the struggle for life, have transmitted this fundamental attribute or function to man.

Wertheimer's experiments on the unconscious, anesthetized dog, in which he injured the sciatic nerve in a manner that would surely cause pain in a conscious animal, shows that gastric changes occur which are very similar to the fear producing tensions, without the faculty of perception, to arouse the emotion, being present. This shows that at least certain cerebral integrative activities which enable peripheral activities to coalesce into perceptual images (or thoughts) are not necessary to cause many of those definite, important, autonomic tensions which, if the animal were conscious, would certainly cause it to be aware of very disagreeable (fearful) visceral feelings.

Like *fear* the other primary affective cravings, such as *anger*, *love*, *shame*, *disgust* and *sorrow*, have their origin in peripheral disturbances in various visceral segments, and these peripheral disturbances consist of changes in the muscular activities, particularly the tensions of the viscera, and vasodilations or vasoconstrictions, stimulating the local sense organs. This means that it is of the utmost importance to recognize that our affections are symptoms of autonomic tensions and activities and we must practice visualizing these activities behind the symptoms that we see or hear complained of.

These autonomic-affective tensions set up afferent streams of nerve impulses which as the "autonomic component" (Langelaan) contribute greatly to regulating and sustaining the postural tensions of the striped muscle apparatus, and the tensions of the striped muscles in turn stimulate the proprioceptors imbedded in the muscles and tendons and about the joints, setting up converging kinesthetic streams which coalesce into images and concepts, *i.e.*, the mental pictures constituting most of the content of consciousness. In a sense we think with our muscles.

The present controversy between Langelaan, de Boer, S. von Rinkberk and J. G. Duesser de Barenne as to the exact manner and through what channels this influence is exerted is not so important for psychology and psychiatry as the fact that it does occur in some quick, intimate manner and follows the law of the autonomic-affective apparatus striving to maintain a state of comfortable tension with the greatest economy of extent and duration of effort. This law may be formulated as follows. *As the autonomic-affective apparatus is forced into a state of*

unrest, either through metabolism or endogenous or exogenous stimuli, it compels the projicient apparatus to adjust the receptors in the environment so as to acquire stimuli that have the capacity to produce comfortable postural readjustments in the autonomic apparatus. For example, when the autonomic apparatus of a child assumes fearful tensions because of the barking of a dog, the affect from these tensions compels the child to run to its mother who, as a soothing stimulus, readjusts the tensions. So too, the business man takes out insurance as the soothing stimulus, the fearful sinner goes to church, the savage and the modern speculator wear charms and fetiches, in order to counteract the fearful stimulus existing in his expectation of a disastrous fire, storm or coincidence.

Von Bechterew has shown that various autonomic segments and even the simple striped muscle reflexes become conditioned by experience to react to certain stimuli. This occurs by the reflex being aroused by the primary stimulus while it is associated concomitantly with other stimuli which ordinarily have no effect but which after repeated simultaneous association with the primary stimulus come to have the same influence upon the reflex that the primary stimulus had. For example, when a child going bare-footed for the first time in the grass steps upon a bee which stings its foot, the child for some time after this experience has strong autonomic fear reactions which prevent it from walking on the grass while bare-footed. Here then, the grass, formerly a pleasant stimulus to the bare foot, by being associated with the bee sting comes to have the capacity to arouse autonomic fear reactions. It becomes a painful stimulus while to other children it is a pleasant stimulus. We can readily see how, by experience, the individual segments of the autonomic apparatus of an individual becomes conditioned to react to stimuli that have little or no effect upon other people and determines most of our eccentric or individualistic preferences and prejudices, our "taste," hobbies, phobias, obsessions, compulsions, vocational choice, etc. No doubt all our selections and aversions, for simple things and for complicated things, that are immediately present or that may arise in the future, are greatly determined by our autonomic-affective cravings having been conditioned by previous painful or pleasant experiences to seek or avoid the future possibility.

Since all the autonomic segments must obtain their stimuli through the proper exposure of their primary or favorite receptors, for which they have become conditioned, there is an incessant convergence upon and striving for control of the final common motor paths and our complicated stream of thought and overt behavior must be seen as the *resultant* of these converging affective forces. When any particular autonomic segment becomes hyperactive and tends to dominate the autonomic union and obtain control of the striped muscle apparatus the individual becomes conscious of a definite stream of thought which

is symptomatic of the activity (as intragastric itching—hunger—and thoughts and acts about when, where and how to get food; cystic itching and craving to urinate; reversed gastric and esophageal peristalsis causing feelings of nausea with compulsions to avoid a particular odor, vision, taste, person, or suggestion).

It follows logically that if one autonomic segment becomes thoroughly conditioned to react in a distressing manner to certain stimuli, and other autonomic segments become thoroughly conditioned to react in a pleasant manner to certain stimuli, whenever the individual happens to meet those two groups of stimuli associated together in a situation, he will feel a confusion of tensions with compulsions to seek the advantages of the situation as well as compulsions to avoid it. For example, a young married man complained that although he was fond of his wife and desired to be loyal and faithful to her, that "such asinine things" as the hair on her legs caused him to lose his sexual excitement (depression of the tonus of an autonomic segment) which irritated him exceedingly. Many of the attributes of his wife, such as her wit, sense of humor, facial expression and coyness, as stimuli had a decidedly invigorating effect but when he made further approaches he met with a stimulus that had quite the opposite effect. He finally compelled his wife to shave her legs in order to remove the distressing stimulus. We see here how the autonomic apparatus—looking at it in a biological sense—compels the love object to remove or avoid stimuli that jeopardizes potency as well as seeks the stimuli that tone up the autonomic segment.

At birth we have a perfectly organized but unconditioned autonomic apparatus with a very poorly coördinated projicient apparatus. The autonomic apparatus begins immediately to organize the projicient apparatus to suit its cravings in their struggle with the environment, and we see this process continuing throughout life as the individual develops his education, vocation or profession and personal traits and methods. For a considerable period after birth the infant indulges *heedlessly* in its segmental pleasures, such as nursing, urinating, defecating, cooing and screaming, without regard to the interests of other people. But these indulgences soon become an imposition upon many of the autonomic interests of its parents and its social group and they in turn are compelled to exert an incessant pressure upon the infant which eventually conditions and more or less conventionalizes its methods for acquiring gratification for its segmental pleasures. Thus the infant gradually becomes conditioned to avoid the loss of the favor and esteem of its parents and playmates because when in disfavor it is subject to many distresses, such as physical punishment, humiliation, lack of petting, feeding, etc. On the other hand, by behaving in a manner that wins favor and esteem from its associates, many of its segmental cravings are more easily gratified, such as cravings to be petted, played with,

fed, given preferences. Gradually we see the infant changing from heedlessly enjoying its segmental pleasures to secretly doing so, such as nocturnal bed wetting. Then as the *ego* begins to form the effort to control them entirely in order to prevent the loss of esteem becomes apparent. That is, the segments of the autonomic apparatus which are similarly conditioned gradually become integrated into a unity to prevent any hyperactive asocial segment from jeopardizing them. This process of integrating into a unity is a *compensatory* reaction to prevent *fear* reactions; autonomic compensation being one of the most fundamental attributes of living tissue, if not the essential difference between living and decaying tissues.

Serious and fatal inter-autonomic conflicts occur when most of the apparatus is conditioned to strive for biologically and socially estimable things and one or more vigorous segments become *perversely* conditioned. This is the foundation of the anxiety neuroses, the benign and pernicious psychoses and many forms of criminal or asocial adjustments. This constitutes the conflict between the *ego* and the *not-ego*, that is, the struggle between the autonomic apparatus, coördinated into an egoistic unity or personality striving to win social esteem and the self-indulgent segmental cravings that only crave for the counterstimulation that neutralizes or gratifies their tensions; as in masturbation, sex perversions, fury, gluttony, slothfulness, etc. The development of the *ego* begins as soon as the infant begins to fear to lose the favor and esteem of its comforters and protectors by becoming inferior (organically or functionally) to a competitor, or by self-indulgently yielding to oral, anal or urethral pleasures, by sucking, defecating, urinating, screaming, stealing, lying, etc., without regard for the feelings of others.

Any form of fear or pain, no matter how mild or indirect the cause, initiates more or less an autonomic compensatory reaction; hence, the child's incessant compensatory striving to learn to help and improve itself is really the *autonomic apparatus striving to avoid getting into the malnutritional fear, shame, or sorrow state*. In due time, this incessant striving, to avoid the stream of incessant interrelated fear-causes that confront the child during the day, becomes knitted or integrated into a complicated unity that eventually comes to regard itself as "I" (*the ego*) and its various segments (teeth, eyes, stomach, etc.) as "mine." Now the perversely conditioned segments that jeopardize the *ego* become outlawed as "not mine," or sinful, evil, the devil, etc. The *ego* controls the jeopardizing segment by preventing it (more or less) from using the final common motor path or striped muscle apparatus to acquire what it needs. When the jeopardizing craving is permitted to cause the *ego* to be conscious of its needs but is not allowed to act, it is *suppressed*. When it is also prevented from causing consciousness of its needs, it is *repressed*. The suppressed and repressed

tensions, like compressed springs, exert an incessant, severe pressure to break through the resistance and obtain gratifying stimuli. This is shown in sudden changes of purpose, selections, obsessive thoughts, errors, accidents, misinterpretations, dreams, delusions, hallucinations, mannerisms, old memories, delirium, etc. By a *summation* of the repressed cravings, or the fatigue or weakening of the repressing *ego*, a dissociation of the autonomic apparatus or personality occurs and the *ego* is forced to struggle with all sorts of compulsions, delusions, hallucinations, etc.

Here then lies the psychopathic struggle. The fear of the loss of social esteem initiates the compensatory striving, which, because of the fear caused by the repressed, tense autonomic segment becomes progressively eccentric, finally causing the loss of the confidence and esteem of the social group. Now a vicious affective circle is established which tends to eventually destroy the socializing capacities of the personality. Gradually, as the *ego* becomes more and more asocial the erotic segment obtains complete control of the personality.

A photograph of the perpetual motion machine of a paranoid negro was shown to illustrate how fear of the loss of sexual potency and of becoming an oral erotic, homosexual initiated the eccentric, compensatory divine inspiration (a truly biological compensation) to build a "perpetual motion machine" which would make him a great prophet, allow him to found a faith, have many wives, etc. This perpetual motion machine is called the "first church" "where the blood of the world is mixed" and is a simple copulation fetish.

Photographs of so-called hebephrenic dementia praecox cases showed the women squatting like apes and the incessant attention and frequency with which their hands counter-irritated the urethral, anal, and vaginal zones showed how, as biological types, the anal and genital autonomic segments had destroyed the *ego* and dominated the autonomic apparatus.

Another photograph was shown of a soldier who carried his foot over his anus. He had passed through an anal erotic homosexual panic in which his delusions and hallucinations of being assaulted were caused by the anal erotic cravings (like gastric cravings and thoughts of food) seeking appropriate stimuli and his defense against the compulsions was a violent functional distortion compelled by the autonomic apparatus as compensation in order to protect itself from fear. He anxiously protested that he would go "mad" if the leg was straightened out.

As far as therapeutic principles are concerned, there are two schools, one believes in building up the health, confidence, self-control and integrity of the *ego*, and the other in getting a transfer from the *ego* so that it will no longer be afraid of allowing the repressed craving to cause awareness of its efforts. With the transfer, the patient becomes conscious of what is needed and by learning to analyze and know himself he becomes able to make much more comfortable and practical adjustments.

AUTHOR'S ABSTRACT.

VARIA

A Urinary Phantasy in a Child.—A boy of 4½ years drew the following picture: With pink and blue crayons, he drew clouds in the sky—pink and blue because there were fairies in them. The sun was shining brightly amongst the clouds (illustrated by many rays of sunshine). Below was a garden in which grew many flowers and amongst these flowers there was one, very much taller than the rest, from which water was being sprinkled upon the other flowers, raylike to help them grow.

In the garden, beside the tall, watering flower, stood a little boy—naked.

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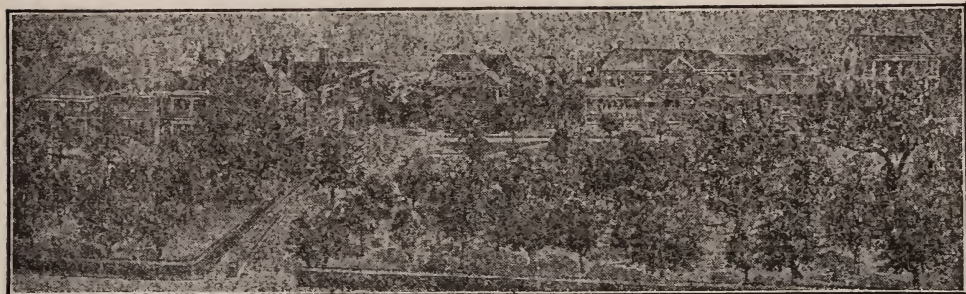
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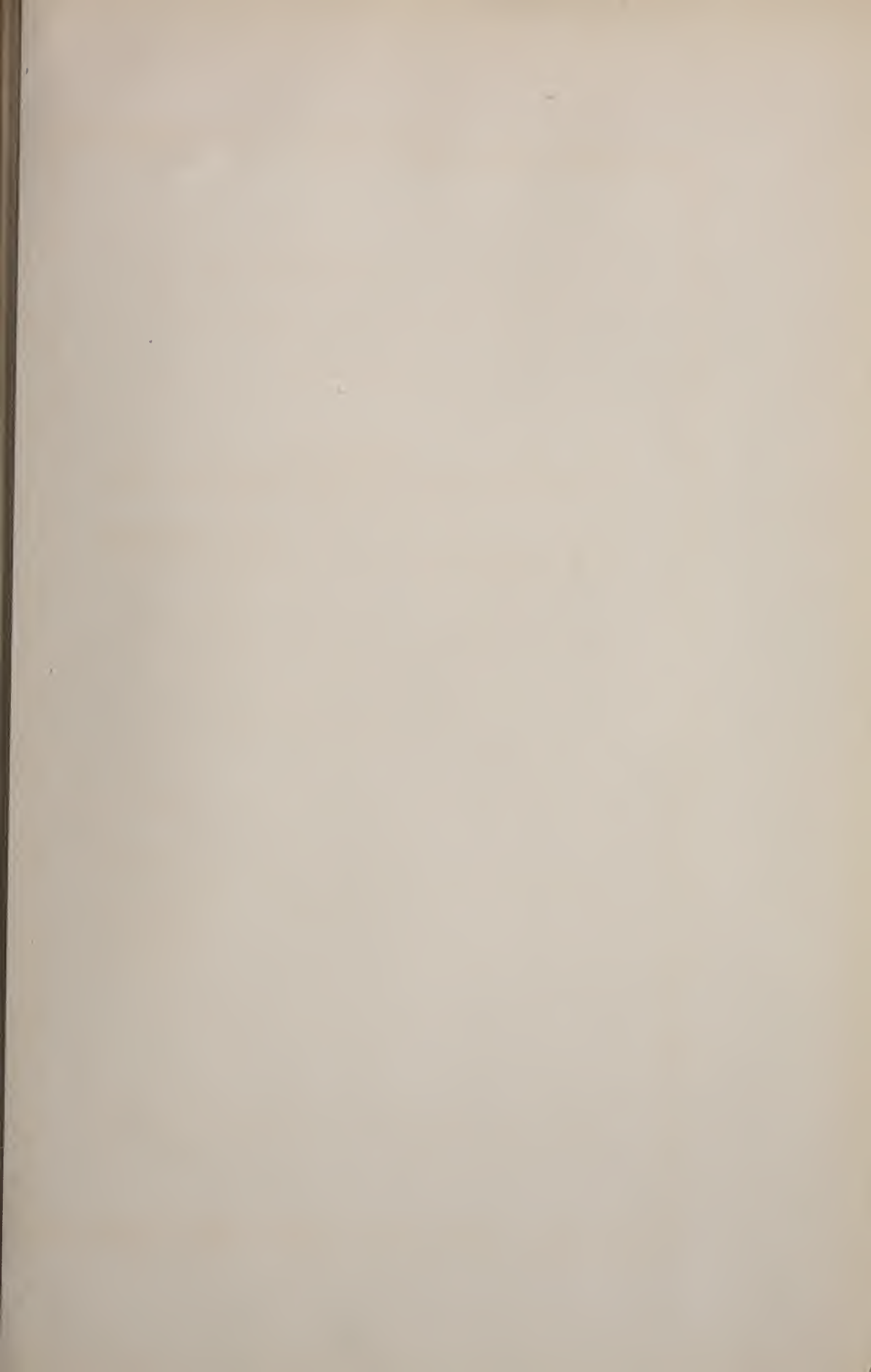
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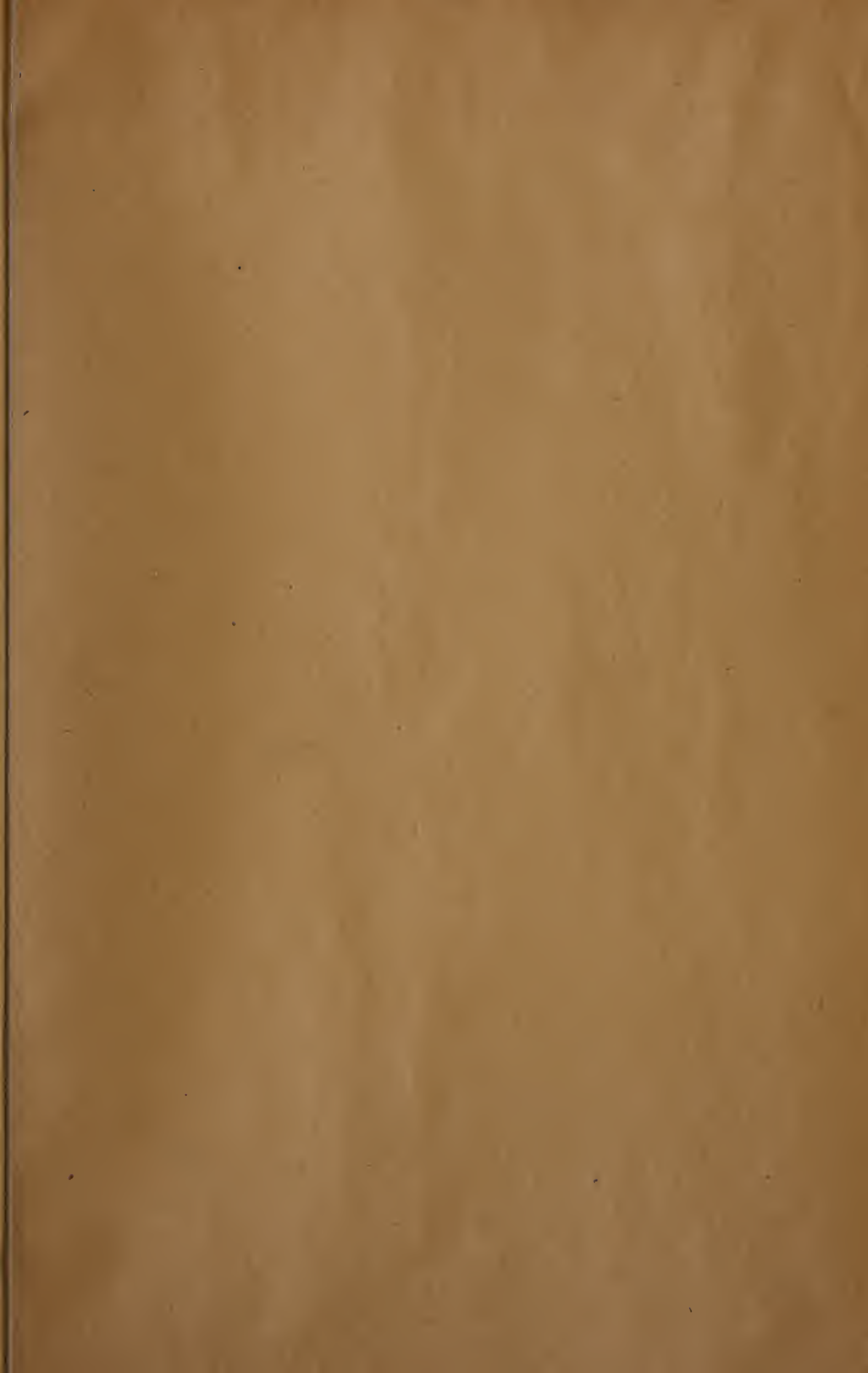
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